Srila Prabhupada is the culmination of 4 Vaishnava Acharyas and also an incarnation of Adi Shankaracharya's Compassion

1. Sri Vishnu Swami
2. Sri Ramanujacharya
3. Sri Nimbarakacharya
4. Sri Madhvacharya
5. Sri Adi Shankaracharya

All four acharyas were present at different times, propagated, and established the Vaishnava philosophy according to Time, Place, and Circumstances and also for a particular set of people. They have all never crossed the borders of modern India, they strictly abide by the Vedic rule of a sannyasi, which is not to cross the ocean.

In Navadwipa Mandala Mahatmaya it is mentioned that all four Vaishnava Acharyas stayed in Navadwipa for many days at different intervals and had the darshan of Lord Chaitanya Mahaprabhu in Navadwipa. But on the order of Lord Chaitanya Mahaprabhu, they went back to their mission and continued to propagate their teachings. But, they were preaching only in the land of Bharata (present-day India) and their mercy was bound to only the people of India. Keeping this in mind, Supreme Lord Chaitanya Mahaprabhu considered that, the Supreme message of the Supreme Lord is meant for everyone, all sects of people irrespective of caste, colour, country, etc. are the recipients of the same. So, after the Acharyas' advent and departure, Supreme Lord Chaitanya Mahaprabhu appeared and established the Supreme philosophy, which is known as Achintya Bheda Abheda Tattva. In which all the doctrines of Acharyas have culminated. Lord Chaitanya mentions in the Navadvipa Dhama Mahatmaya [Chapter 16],

"When I start My sankirtana Pastimes, I will preach the essence of your conception. I will accept two essential principles from Madhva Acarya. One is his refutation of exclusive non-dualism, and the second essential principle is serving Krishna's Deity form, knowing the Deity to be eternal. From Ramanuja, I will take two essential principles: exclusive devotion and service to the devotees. From Vishnu Svami, I will accept two essential principles: surrender to the Lord and the path of love. From Nimbaraka, I will accept two most essential principles: taking shelter of Radharani exclusively and serving in the mood of the gopis."

After propagating the philosophy of Achintya Bheda Abheda Tattva far and wide, Lord Chaitanya Mahaprabhu's disappears, mission of taking the Supreme philosophy of Krishna Consciousness across the world, to each and every nook and corner of the world, was an unfulfilled desire. Previously, Lord Chaitanya Mahaprabhu revealed the purpose of his appearance and mentioned that [Caitanya Mangala (Sutra-khanda, song 12, text 565)],

yadi papi chadi dharma dure dese yaya

mora senapati-bhakta yaibe tathaya

Meaning: If some sinful people escape and give up religious principles to go to far-off countries, then my Senapati Bhakta will come at that time to give them Krsna consciousness. (Senapati - a military field commander, bhakta - a devotee. Lord Caitanya will empower His own devotee to spread Krishna Consciousness around the world.)

So keeping compassion upon the fallen condition souls, Lord Chaitanya sends his Senapati Bhakta to appear in this world at the end of the 19th century. As time progressed Senapati Bhakta took up the mission as his heart and soul and propagated the Bhakti or Hare Krishna Movement in every village and town. As per the prophecy of Lord Chaitanya, Senapati Bhakta, who appeared in this world to accomplish that great task is none other than, A.C. Bhaktivedanta Swami Srila Prabhupada, who is a Founder-Acharya of ISKCON, established the worldwide movement in a very short time.

How it is possible to spread the Hare Krishna Movement throughout the world within a short period? The answer is when all the Acharyas', who are the recipient of Lord Chaitanya's mercy combines in a personality, he can do the miracle and accomplish the task, which is impossible for ordinary mortals, and that personality is none other than, Srila Prabhupada. This is not folly it is a proven fact.

Once Srila Prabhupada's disciple named Atma Tattva Dasa engaged in the distribution of Srila Prabhupada's book in Southern India, which is the place of all the four Vaishnava Acharyas and also of Sripad Adi Shankaracharya. During this time, he met with a well-qualified astrologer.

Atma Tattva Dasa recollects, "While distributing Prabhupada books in Southern India, I came across a well-known astrologer and he asked who is my Guru. During then, I had a Krishna book and on the back cover was a picture of Prabhupada looking at a champak flower he was holding. I showed the astrologer this picture and said, "This is our Guru Maharaj, he has translated these books." The astrologer looked at that picture and then brought some thread and things from a little box and for ten or fifteen minutes measured Prabhupada's forehead, ears, and so on. Then he said, "**This person's features show me that all the four Vaishnava acharyas are present in him.** I wish you had a picture of his full form." So I showed him a photograph of Prabhupada's full form and he did another study, this time with a lens. Then he said, "I was not wrong. **They are all working through this person.** You are very fortunate to be with him. I would like to be part of a movement like that in my next life." I said, "But I thought your ultimate goal was to go to Kailasha," because he was a Shaivite. He said, "Yes if I go there I can tell Lord Shiva that I want to join some movement like this, and I want to spread dharma everywhere." He was happy and said, "Please give this book to me. It has given me the highest experience in studying a person's features. I want to keep this book." So I gave him a complimentary copy. [Ref. Prabhupada Memories, Atma Tattva – Chapter 36]

Not only as per the incident, if we carefully analyze the activities or pastimes of Srila Prabhupada, we can easily relate him to the mood of a particular Acharya. Let us analyze the same.

Further, Srila Prabhupada met with a Srivaishnava devotee named Agnihotram Ramanuja Tattvacarya, who was a renowned priest and Astronomer. In the conversation,

Agnihotram Ramanuja Tattvacarya said, "I am a student of religion and also working for religion. Single-hand, I made attempt to propagate Vedic concept and Vedic religion for the past forty years. I am not able to find out any help. But fortunately, when I informed about Your Holiness and saw in newspapers also, I have found you are the incarnation of Indian gods, [Prabhupada chuckles] from my point of view. Because the mission which is not fulfilled by other acaryas, even Swami Vivekananda, so many. I know... I studied all variety of prophets. But it is only fulfilled by Your Holiness."

Prabhupada: Hare Krsna.

Agnihotram Ramanuja Tattvacarya: Because we must place our Vedas before the people on the way of science without sacrificing tradition. It is also applicable to our minds. So all things are accumulated in Your Holiness, thoughts and...

Prabhupada: You have seen our books?

Agnihotram Ramanuja Tattvacarya: Yes, yes. Oh, yes, yes, thoroughly.

Prabhupada: So...

Agnihotram Ramanuja Tattvacarya: Great estimation, all your books. Even Christ is not able to do some things. But all our acharyas incarnated in your body and your thinking.

>>> Ref. Conversation with Vedic Astronomer – April 30, 1977, Bombay

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Sri Vishnu Swami

Sri Vishnu Swami is the founder-acharya of the Rudra sampradaya and is the oldest of the four authorized Vaishnava sampradayas. It is said that Sri Vishnu Swami was born in the Dravida country after the completion of the sacrifice of Maharaj Janamejaya around the beginning of Kali-yuga. Both, Jiva Goswami in his Bhagavata Sandarbha and Krishnadasa Kaviraja in his Chaitanya-Charitamrta look to Sri Vishnu Swami for inspiration to establish the essential difference between God and the individual souls and quote from his Sarvajnasukta, his commentary on Vedanta.

Three Acharyas were bearing the name of Vishnu Swami in the Rudra sampradaya. The first is called Adi Vishnu Swami who is said to have been born about the third century B.C. in the Pandyan country. Vishnu Swami's father Deveshvara was the royal priest and minister. Devatanu, as he was known before he took the sannyasa name of Vishnu Swami, was trained by his father in a vigorous theistic education, to fight Buddhism. The Pandyan king exerted all his influence to crush Buddhism in particular and other non-Vaishnava sects in general. King Pandyovijaya and his minister, Deveshvara, went to Puri and recovered the Deities of Jagannatha, Balarama, and Subhadra, which had been turned into the Buddhist Dharma by Buddha and Samgha by the Buddhists. King Padyovijaya and Deveshvara removed the Deities from the main temple to Sundaracala about two miles away by cart. This is said to be the origin of the Rathayatra of Jagannatha. Now the ceremony of conveying the Deities from the Temple to the car is named Pahandi or Panduv Vijaya. The word Panda is applied to the priests of Jagannatha and is said to be derived from the "Pandya". The Deities were again brought back to the Temple after Buddhism had been suppressed to some extent.

Vishnu Swami was the first to adopt tridandi sannyasa which he brought into practice among his seven hundred sannyasa disciples. It was he who introduced the Ashtottara Shatanami Sannyasa (108 designations of sannyasis) including the Dasanami, which was adopted by Shankara in his sect. It was not Shankara who originated it as some scholars think. Vyasheshvara was the last in the line of Sannyasis, after whom the line

became almost extinct until it was revived by Raja Gopala, who also assumed the name of Vishnu Swami at the beginning of the 9th century. His main follower was Sri Bilvamangala Thakura. Raja Gopala Vishnu Swami revived the old Vishnu Swami line and began the active propaganda with renewed vigour and enthusiasm. He installed the Varadaraja Temple in Kanchi, Ranchorlal in Dwaraka, and many other Deities in different places of pilgrimage. He converted many of Adi Shankaracharya's prominent disciples after Shankaracharya's disappearance.

After the disappearance of the second Vishnu Swami, a great feud took place between his community and that of Shaiva Shivaswami who regards Rudra as an independent God while the former holds Rudra as Guru and the intimate associate of Vishnu. The Shaiva opposed it vigorously and people failing to appreciate the subtle point of theism in the Shuddhadvaita system of Vishnu Swami became inclined to Shaivite monism, which soon became embraced by the population in general. The Shaivite community taking advantage of the situation tried to misappropriate Vishnu Swami's Sarvajnasukta and modified it to a great extent to suit their system.

The third revival came under Andhra Vishnu Swami in the 13th century whose successors included Lakshmana Bhatta, the father of Vallabhacharya. This Vishnu Swami is said to have been the son of a minister of a Dravidian prince under the Emperor of Delhi. Among the famous followers of this sampradaya, we can mention Sridhara Swami (who became famous for his commentary on the Bhagavata Purana). Rudra sampradaya has two main divisions: Vishnu Swamis, that is, followers of Vishnu Swami, and the Vallabhas or Pushtimarg sect, founded by Vallabha.

In Navadwipa Dhama Mahatamaya it is said that, While narrating about Rudradvipa, Lord Nityananda tells the story of Sri Vishnu Swami.

One time Sri Vishnu Swami went travelling as a Digvijayi, conquering all directions. When he reached Rudradvipa, he stayed there for the night along with his disciples, who were dancing, chanting the holy name, ‘Hari Hari!’ Sri Vishnu Swami was reading the Sruti and Smriti scriptures. Sri Nilalohita (Lord Siva) was pleased to see this display of bhakti and decided to grant him his darsana. When Sri Rudradeva arrived at the assembly of Vaishnavas, Vishnu Swami was surprised to see him and he respectfully offered prayers with folded hands. Lord Rudra mercifully said, ‘All you Vaisnavas are dear to me, I am very pleased to see all of you discussing bhakti. You may ask from me any boon, out of my mercy I will fulfil your desire. I can give anything to Vaisnavas.’

Vishnu Swami offered prostrated obeisances and in great ecstasy, he asked, ‘Oh my Lord! Please give us the boon that all of us may achieve perfection in the bhakti-sampradaya.’ With great pleasure, Lord Rudra granted the wish of Vishnu Swami and accepted his sampradaya as his own. Since then the Vishnu Swami-sampradaya has been famous as the Sri Rudra-sampradaya. By the mercy of Rudradeva, Sri Vishnu Swami resided at that place, worshipping Sri Gauracandra to achieve pure love or Prema. Once Sri Gauranga appeared in his dream and said, ‘You have received the blessings of My devotee, Rudradeva. You are blessed to receive the wealth of bhakti in Navadwipa. Now you should go and preach the philosophy of Suddhadvaita. During My manifested pastime you will appear as Sri Vallabha Bhatta and after having My darsana in Sri-kshetra (Sri Jagannatha Puri) you will attain perfection in your Sampradaya by going to Mahavana.” Later, Sri Vallabha Bhatta had the darshan of Lord Chaitanya Mahaprabhu in Puri and went to Gokula.

In this way, Sri Vishnu Swami became part of the pastimes of Lord Chaitanya Mahaprabhu, let us see how he became part of Sri Chaitanya Mahaprabhu's preaching movement, while present in Srila Prabhupada.

Adi Vishnu Swami and the Pandiyan King were the cause of re-establishing the glory of Lord Jagannatha in this country during the Buddhist invasion and also they were the pioneers in re-establishing the Ratha Yatra of Jagannath Puri, which was stopped for several years. Similarly, Srila Prabhupada is the personality, who established the worship of Lord Jagannatha across the world and also he is the cause of establishing the Jagannath Ratha Yatra across the globe, in each and every corner of the world, he took the holy names of Lord Jagannatha (Krishna). Now, this Ratha Yatra, which was started by Srila Prabhupada in a foreign land is happening in all the major countries and all the continents.

Jagannatha Worship in the West Begins

Srila Prabhupada spent the first part of his life in Calcutta, and there he met his spiritual master, Srila Bhaktisiddhanta Sarasvati Thakura, who requested him to spread the message of Lord Caitanya throughout the English-speaking world. In September 1965, Srila Prabhupada arrived in America, and in July 1966, after almost a year of great struggle, he established the International Society for Krishna Consciousness (ISKCON). Soon after the first centre was opened in New York City, Srila Prabhupada brought the message of Krishna consciousness to San Francisco. There, in early 1967, Lord Jagannatha made His merciful appearance.

One day Malati Devi Dasi, a new disciple of Srila Prabhupada, got a small wooden figure from a shop and showed it to Srila Prabhupada, who at once offered obeisances with folded hands.

Prabhupada happily told Malati, "You have brought Jagannatha, the Lord of the universe. He is Krishna Himself. Thank you very much."

Prabhupada explained to Malati and other devotees that Krishna in the form of Jagannatha is worshipped all over India, but especially in Puri, in the state of Orissa. Countless thousands of pilgrims come there to see and worship Lord Jagannatha along with His brother, Balarama, and His sister, Subhadra.

Then Malati remembered that she had seen two similar figures in the same shop. She immediately went to get them, and indeed, these were the figures of Baladeva and Subhadra. Srila Prabhupada then asked Syamasundara Dasa, Malati's husband, to carve three-foot-tall deities of Jagannatha, Balarama, and Subhadra. Srila Prabhupada installed them in the temple, and San Francisco came to be known among his followers as New Jagannatha Puri.

Prabhupada taught the devotees to chant '*jagannathah swami nayana-patha-gami bhavatu me*': "O Lord of the universe, kindly be visible to Me" and to perform very simple worship of Lord Jagannatha. Every day the devotees offered their Lordship new garlands, arati, and so on, and whoever came to the temple brought some gifts for Jagannatha, such as fruits, sweets, flowers, and even popcorn.

For the devotees of Lord Jagannatha in India, it might not be so easy to imagine what it meant to introduce the worship of Jagannatha in a place where no one had any knowledge of the Vedic culture. Especially in San Francisco at that time, many young people were hippies. But Srila Prabhupada saw them all as spirit souls, part and parcel of Lord Krishna, and patiently and lovingly he awakened in those souls their natural and spontaneous inclination to worship Jagannatha with love and devotion. Then, step by step, he introduced a more strict and detailed procedure of worship. These were not only the first Jagannatha deities worshipped in a temple in the West but also the first deities in ISKCON.

The First Western Rathayatra

After establishing the deities of Lord Jagannatha in San Francisco and instructing the worshipping procedure. As a sannyasi preacher, Srila Prabhupada did not stay long in one place, and there were so many places all over the world where Krishna consciousness had yet to be introduced. But when Prabhupada saw that the devotees were upset with his leaving San Francisco, he told them, "If you arrange a Ratha Yatra for Lord Jagannatha this year, then I shall come to see it."

None of his disciples knew how to build a Ratha (processional chariot), so Srila Prabhupada advised them to rent a truck, make a Ratha-like dome, and decorate it as nicely as possible. They should put the Deities on this "chariot" and organize a procession, which would move slowly through an important street in San Francisco. The devotees followed his instructions with great sincerity and enthusiasm, and by the grace of the Lord, the first Rathayatra in the Western world was a grand success (July 1967). Many people joined the procession, and the devotees danced and chanted, played the harmonium, drums, and cymbals, passed out apples, oranges, bananas, and chapatis, and threw flowers all around. Everyone was happy, and Srila Prabhupada knew that his spiritual master and Lord Jagannatha were also pleased.

Shortly after that, Rathayatra was introduced in London. Whenever Srila Prabhupada and his disciples would bring Krishna consciousness to a new place, they would introduce the worship of Lord Jagannatha there. Srila Prabhupada himself took part in ISKCON Rathayatras in different cities several times in San Francisco and London, Chicago, Philadelphia, and New York.

Srila Prabhupada involves Vallabha Sect people in service of the Lord

In 1964, Bhaktivedanta Swami made his rounds of the institutions and booksellers in Bombay. He now had an advertisement showing himself with Prime Minister Shastri, and he also had the prime minister's letter and the Ministry of Education's purchase order for fifty volumes. Still, he was getting only small orders.

Then he decided to visit Sumati Morarji, head of the Scindia Steamship Company, who belongs to the Vallabha sect of Vaishnavism. He had heard from his Godbrothers in Bombay that she was known for helping sadhus and had donated to the Bombay Gaudiya Math. He had never met her, but he well remembered the 1958 promise by one of her officers to arrange a half-fare passage for him to America. Now he wanted her help for printing Srimad-Bhagavatam.

But his first attempts to arrange a meeting were unsuccessful. Frustrated at being put off by Mrs. Morarji's officers, he sat down on the front steps of her office building, determined to catch her attention as she left for the day. The lone sadhu certainly caused some attention as he sat quietly chanting for five hours on the steps of the Scindia Steamship Company building. Finally, late that afternoon, Mrs. Morarji emerged in a flurry of business talk with her secretary, Mr. Choksi. Upon seeing Bhaktivedanta Swami, she stopped. "Who is this gentleman sitting here?" she asked Mr. Choksi.

"He's been here for five hours," the secretary said.

"All right, I'll come," she said and walked up to where Bhaktivedanta Swami was sitting. He smiled and stood, offering namaskars with his folded palms. "Swamiji, what can I do for you?" she said.

Bhaktivedanta Swami told her briefly of his intentions to print the third volume of his Srimad-Bhagavatam. "I want you to help me," he said.

"All right," Mrs. Morarji replied. "We can meet tomorrow because it is getting late. Tomorrow you can come, and we will discuss."

The next day, Bhaktivedanta Swami met with Mrs. Morarji in her office, where she looked at the typed manuscript and the published volumes. "All right," she said, "if you want to print it, I will give you the aid. Whatever you want. You can get it printed."

With Mrs. Morarji's guarantee, Bhaktivedanta Swami was free to return to Vrndavana to finish writing the manuscript. As with the previous volumes, he set a demanding schedule for writing and publishing. The third volume would complete the First Canto. Then, with a supply of impressive literature, he would be ready to go to the West. Even with volumes One and Two, he was getting a better reception in India. Already he had seen the vice president and prime minister. He had successfully approached a big business magnate of Bombay, and within a few minutes of presenting the book, he had received a large donation. The books were powerful preaching.

After printing the final volume of Srimad Bhagavatam, In 1965, With his passport and sponsorship papers, Bhaktivedanta Swami went to Bombay, not to sell books or raise funds for printing; he wanted a ticket for America. Again he tried approaching Sumati Morarji, who is Vaishnavi by nature and belongs to the Vallabha sect. He showed his sponsorship papers to her secretary, Mr. Choksi, who was impressed and went to Mrs. Morarji on his behalf. "The Swami from Vrndavana is back," he told her. "He has published his book on your donation. He has a sponsor, and he wants to go to America. He wants you to send him on a Scindia ship." Mrs. Morarji said no, the Swamiji was too old to go to the United States and expect to accomplish anything. As Mr. Choksi conveyed to him Mrs. Morarji's words, Bhaktivedanta Swami listened disapprovingly. She wanted him to stay in India and complete the Srimad-Bhagavatam. Why go to the States? Finish the job here.

But Bhaktivedanta Swami was fixed ongoing. He told Mr Choksi that he should convince Mrs Morarji. He coached Mr. Choksi on what he should say: "I find this gentleman very inspired to go to the States and preach something to the people there..." But when he told Mrs Morarji, she again said no. The Swami was not healthy. It would be too cold there. He might not be able to come back, and she doubted whether he would be able to accomplish much there. People in America were not so cooperative, and they would probably not listen to him.

Exasperated with Mr. Choksi's ineffectiveness, Bhaktivedanta Swami demanded a personal interview. It was granted, and a grey-haired, determined Bhaktivedanta Swami presented his emphatic request: "Please give me one ticket."

Sumati Morarji was concerned. "Swamiji, you are so old-you are taking this responsibility. Do you think it is all right?"

"No," he reassured her, lifting his hand as if to reassure a doubting daughter, "it is all right."

"But do you know what my secretaries think? They say, 'Swamiji is going to die there.'"

Bhaktivedanta made a face as if to dismiss a foolish rumour. Again he insisted that she give him a ticket. "All right," she said. "Get your P-form, and I will make an arrangement to send you by our ship." Bhaktivedanta Swami smiled brilliantly and happily left her offices, past her amazed and sceptical clerks.

Remaining is the History of ISKCON, which spread the length and breadth of the world.

Also, Srila Prabhupada used the Commentaries by Srila Sridhara Swami on Srimad Bhagavatam for his Commentary and it is very popularly known as Bhaktivedanta Purports. Further, When the controversy was held between Chaitanya followers (ISKCON) and Vallabha followers (Pustimarga), regarding Lord Chaitanya Mahaprabhu chastising Sri Vallabha Bhatta for Sri Vallabha Bhatta's comment on his predecessor Sridhara Swami, which is mentioned in the life of Lord Chaitanya. During this situation, Srila Prabhupada dealt with that in the mood of Sri Vishnu Swami. Even though Sridhara Swami and Sri Vallabha Bhatta both belong to the same Sampradaya of Vishnu Swami, when a problem was raised between them, Srila Prabhupada took the responsibility of solving the issue in the mood of Vishnu Swami for his own Sampradaya.

In this way, Srila Prabhupada being an empowered Acharya, who took up the mood of Sri Vishnu Swami, propagated the Vaishnavism far and wide. Especially establishing the worship and Ratha Yatra of Lord Jagannatha. Further, always safeguarding and engaging the Rudra Sampradaya (Sri Vishnu Swami Sampradaya) devotees in the propagation of devotional movement.

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Sri Ramanujacharya

When the religion of the Vedas became weakened due to the influence of less intelligent men who blindly performed ritualistic ceremonies and wantonly killed animals in the name of Vedic injunctions, Buddha appeared on the scene as a great reformer. Rejecting the Vedic literature and substituting his rational, atheistic views, Buddha advocated the path of ahimsa, (non-violence and nirvana-the negation of reality) as the ultimate goal of life. Soon after, the philosophy of Shankaracharya overpowered Buddhism and spread throughout India. The authority of the Upanishads and other Vedic literature was revived by Shankaracharya and employed as weapons to fight the Buddhist doctrine. Interpreting the Vedas to draw a particular conclusion, Shankaracharya established the doctrine of non-dualism, Advaita Vedanta, stating that all living entities were on an equal level with God. He prominently stressed those texts that afforded an answer to the rationalistic atheism of the Buddhists, yet the teachings of Shankaracharya were not wholly theistic, and thus a further unveiling of the ultimate reality was destined. That destiny was fulfilled through Vaishnava Acharyas like Sri Ramanujacharya, Sri Madhvacharya, Sri Nimbarakacharya, Sri Vishnu Swami, and later by Lord Sri Chaitanya Mahaprabhu. The pioneer among this Vaishnava Acharya is Sri Ramanujacharya.

Sri Ramanuja was born in India during the year 1017 A.D. His parents were Asuri Keshava and Kantimati, both from aristocratic families. Ramanuja spent his childhood days in Shriperumbudur, the village of his birth. At the age of 16, he was married to Rakshakambal. Only four months after his wedding, Ramanuja's father was struck with a severe illness and died. Upon the death of his father, Ramanuja became head of

the household and decided to move to Kanchi, a holy city famed for its scholars and magnificent Temples. In Kanchi, there lived a scholar named Yadava Prakash, who was renowned for his scholarship in the doctrine of Advaita Vedanta, nondualism, which is the doctrine of Sri Adi Shankaracharya. No one could surpass Yadava in his ability to explain Shankara's commentaries on the Vedanta sutra. Ramanuja enrolled in Yadava's school and engaged in the study of Sanskrit and Vedic literature. Although not at all convinced by the Shankarite conception, Ramanuja learned his lessons well and soon became one of Yadava's favourite students. Thinking Ramanuja to be a sincere follower of the conclusions of Shankara, Yadava showed Ramanuja special affection, but that affection did not last for long. Due to conflict with Yadava's Shankara philosophy, after several arguments, He left Yadava's school and started his own.

After Ramanuja opened a small school at his home, and in no time many people began to come to him to hear his devotional discourses. Ramanuja's lectures were wholly theistic. He rejected the concept that the jiva, a living entity, could be equal to the Supreme Brahman or become God as postulated by Shankara. Ramanuja's philosophy became known as Vishishta Advaita or qualified non-dualism. Sri Ramanuja preached the doctrine of devotion with strength and conviction.

One day a messenger came from Sri Rangam and informed Ramanuja that his guru was ill and on the verge of death. Ramanuja immediately departed for Sri Rangam but was not able to reach there in time. Shortly before Ramanuja arrived, Yamuna left his body and entered the blissful realm of Vaikuntha. Crossing the river Kaveri, Ramanuja reached the island on which the Temple of Sri Rangam was located and went directly to the place where his guru was lying. Surrounded by a group of his disciples, Yamunacharya's divine body laid on a bed with his eyes closed, his arms outstretched at his sides, and his face shining as if immersed in thoughts of infinite beauty. Momentarily, everyone's attention focused on Ramanuja as he entered the room and came to sit by the side of his guru. Tears of love filled his eyes and he wept, his heart feeling great separation from his master. The left hand of Yamuna was poised in the yoga posture for peace, with three fingers extended and the thumb and forefinger joined together at the tips. His right hand, however, was at his side but clenched into a fist. All the disciples were struck with wonder about the position of their guru's right hand. And none of them could understand the meaning. As everyone looked on in wonder, Ramanuja broke the silence by declaring, "Our guru-the revered Yamunacharya has three desires that he wishes to be fulfilled. I will protect the people in general who are deluded by impersonalism by bestowing upon them the nectar of surrender at the lotus feet of Narayana."

As Ramanuja spoke, one of the fingers on Yamuna's right hand extended outward. Then Ramanuja said, "For the well-being of the people of the world, I will prepare a commentary on the Vedanta sutra that will establish the Supreme Person as the ultimate reality." At this, a second finger extended, and Ramanuja continued speaking. "And to honour Parashara Muni and Vedavyasa Muni, who in ancient times established the relation between jivas, living entities, and ishwara - the Supreme Person, I shall name one of my disciples, who is greatly learned and devoted after him." Ramanuja further vowed to write a commentary on Nammazhwar's composition, at this, the third finger on the right hand extended. Everyone present was amazed to see this miracle, and from that day on they all accepted Ramanuja as their leader and guide. After this incident, Sri Ramanujacharya accepted Sannyasa and moved to Sri Rangam and continued to live there for the rest of his life for the propagation of Vaishnavism and also travelled across the country to establish Vaishnavism, in due course, all three vows were fulfilled.

Navadwipa Dhama Mahatmya narrates Sri Ramanujacharya's arrival to Navadwipa

During the course of his travel, Sri Ramanuja came to Sri Jagannatha Puri and offered his prayers of Lord Jagannatha, pleased with his prayers. Lord Jagannatha appeared before him and said, “Go and see Navadwipa Dhama, for soon I shall appear there in the house of Jagannatha Mishra. Navadwipa is my very dear Dhama, situated in one place in the spiritual sky. As My eternal servant and a leading devotee, you should see Navadwipa. Let your students, who are absorbed in dasya rasa, stay here, and you go alone. Any living being who does not see Navadwipa has been born uselessly. Just one portion of Navadwipa contains Ranga, Venkata, and Yadavachala. Therefore go to Navadwipa and see the form of Gauranga. You have come to the earth to preach bhakti, so let that birth be successful with the mercy of Gaura. From Navadwipa, go to Kurma Sthana, and there join again with your disciples.”

Joining his hands, Ramanuja requested Jagannatha. “You have mercifully mentioned Gauranga, but exactly who He is I do not know.” The Lord answered, “Everyone knows the master of Goloka, Krishna, That Krishna, whose vilasa murti is Narayana, is the supreme truth, residing in Vrndavana. Krishna is fully manifested in the form of Gauranga, and Navadwipa Dhama is the same as Vrndavana. This Navadwipa is the topmost abode, situated beyond the material universe, and in that place, Gauranga stays eternally. By My mercy Dhama has come to exist within Bhu Mandala, yet remaining unaffected by Maya. This is the verdict of scripture. And if you think that Navadwipa is only a material location, then your devotion will perish. By My will, My inconceivable energy preserves this full transcendental dhama within the material world. Simply by reading scriptures, one will not get the highest truth, for the highest truth surpasses all reasoning power. Only the devotees, by My mercy, can understand.” Hearing the Ramanuja was moved with Prema. “Lord, you Lila are truly astounding. The scriptures cannot know your opulence. Why is not Gauranga Lila described clearly in the scriptures? When I closely examine the Sruti and Puranas, I find some hints of the Gauranga Tattva only. Now, however, I am ready to serve your order for all doubts are gone. If it is your desire, I will go to Navadwipa and preach Gaura Lila throughout the three worlds, giving evidence from the hidden scriptures to all the people, and converting all to devotional service to Gauranga. Please instruct me.” Jagannatha said, “Ramanuja, do not broadcast like this. Keep the esoteric Gaura Lila secret. Only after He has finished His Lila will the general public receive it. Preach for Me, on the level of dasya rasa, while in your heart worship Gauranga constantly.”

Taking the advice of the Lord, Ramanuja secretly cultivated his attraction for Navadwipa. Narayana, being merciful, led Ramanuja to Vaikuntha Pura, and there showed him his transcendental form served by Sri, Bhu, and Nila. Ramanuja thought himself fortunate to obtain this darshan, but instantly the figure changed to that of Gaurasundara, the son of Jagannatha Misra, Ramanuja swooned at the brilliance of the form. Gauranga put His lotus feet on his head. Ramanuja, divinely inspired, recited prayers of praise. “I must see Gaura’s actual Lila on earth. I can never leave Navadwipa!” Gauranga said, “Your wish will be fulfilled, son of Keshava, Sri Ramanuja. When the Nadiya Lila is revealed in the future, you will take birth here again.” By saying this Gauranga disappeared. Ramanuja, contented, resumed his journey. After some days he arrived at Kurma Sthana and with his disciples saw the place. During his life, he preached dasya rasa throughout South India, while internally he was absorbed in Gaura Lila. As time went on, Sri Ramanujacharya disappeared.

During the pastime of Lord Gauranga, by his mercy, Sri Ramanuja appeared as Sri Ananta in the eternal Navadwipa Dhama. He went to Vallabha Acharya’s house, where he saw the marriage of Sri Gauranga Mahaprabhu and Lakshmipriya. The kings of that time introduced Narayana Seva at this pitha-sthana, while many devotees of Lord Narayana were living there on the border of the River Viraja. In this way, Sri Ramanujacharya became part of the pastimes of Lord Gauranga, let us see how he became part of Sri Chaitanya Mahaprabhu's preaching movement, while present in Srila Prabhupada.

Sri Ramanuja at Thirukostiyur

Once Sri Ramanujacharya had completed his studies for the day in Srirangam, Mahapurna, who is his Guru and also a disciple of Yamunacharya, said to Sri Ramanuja, "Not far from here is a prosperous town known as Thirukoshtiyur. A great scholar and devotee, Goshtipurna, is also a disciple of Yamunacharya. He was born in the Pandya country and lives in Thirukoshtiyur. It is no exaggeration to say that there is no other Vaishnava like him in this part of the country. If you desire to fully learn the meaning and significance of the Vedic mantras, then there is none but him who is qualified to teach you. I advise you to go to Thirukoshtiyur without delay and receive the mantra from Goshtipurna."

Hearing this instruction from his guru, Sri Ramanuja went to Thirukoshtiyur a few days later to see Goshtipurna. In the presence of that famous devotee, he offered his prostrated obeisance and begged for the Vaishnava mantra to be bestowed upon himself. Goshtipurna, however, was very reluctant to impart the secret of the mantra and replied, "You may come here some other day, and I will consider your request." Ramanuja felt very dejected at this reply, and with a heavy heart, he returned to Srirangam. A few days later a big festival was held in honour of Lord Ranganatha, and Goshtipurna came there to participate. At that time one of the priests in the temple was inspired by the presiding Deity Lord Ranganatha, and he spoke on behalf of Lord Ranganatha as follows to Goshtipurna, "You should bestow the mantra on My devotee, Ramanuja, who is most worthy to receive it." Realizing that the Lord was speaking to him through His servant, Goshtipurna replied, "But my Lord, is it not true that the mantra may only be given to one who has completely purified his mind by long austerities? How can the mantra, which is non-different from Yourself, reside in the mind of one who is not pure?" To this, the priest replied, "You do not understand the purity of this devotee (Sri Ramanuja). He can deliver all of humanity."

After this incident, Goshtipurna began to consider the matter deeply, but still, he was unwilling to give the mantra to any other person. Time and again Ramanuja approached him, but repeatedly Goshtipurna refused his request. When his appeals had been denied on eighteen separate occasions, Ramanuja began to feel that there must be some great impurity in his heart and that it was for this reason that Goshtipurna would not bestow his mercy upon him. In this state of dejection, Ramanuja began to shed tears of despair. When some people informed Goshtipurna of Ramanuja's condition, he was moved by pity for the young devotee. Therefore, when Ramanuja came before him again, he kindly spoke to him, "Only Lord Vishnu Himself is aware of the glories of this mantra. Now I know that you are worthy to receive it, for you are pure and firmly fixed in devotion to the lotus feet of the Lord. At present, I can find no one but yourself who is fit to receive the mantra, for whoever chants it is certain to go to Vaikuntha at the time of death. Because this mantra is so pure and sacred, it must not be touched by the lips of anyone who has material desires. Therefore, you must not disclose the mantra to any other person." Having thus instructed Ramanuja, Goshtipurna initiated him into the chanting of the mantra of eight syllables (Om Namo Narayanaya Namah).

Sri Ramanuja was filled with ecstasy to chant this wonderful vibration, and his face began to glow with spiritual effulgence. He considered himself the most blessed of all beings and bowed again and again at the feet of his guru, Goshtipurna. Having taken leave of Sri Goshtipurna, Ramanuja, in a joyful mood, began to return to Srirangam. But as he was walking, he began to think about the potency of the mantra that had been given to him. He became filled with feelings of compassion for the sufferings of all living beings in this material world. Then, as he was walking near the walls of the Sowmya Narayana temple in Thirukoshtiyur, he began to call out to all the people who were passing by, "Please, all of you, come near to Lord Vishnu’s temple, and I will give you a priceless jewel!" Attracted by his pure expression and unusual words, a large crowd of men, women, and children began to follow him. A rumour began to spread

all over the town that a prophet had appeared who could fulfil all of one's desires. Within a short time, a huge crowd had assembled outside of the temple. On seeing this mass of humanity, Ramanujacharya's heart swelled with joy.

He embraced the two disciples who had accompanied him, Dasharathi and Kureshan, and then climbed up the tower of the temple. In a loud voice, he began to address the gathering, "All of you are dearer to me than my own life. Therefore I have a strong desire to deliver you from the torments and sufferings all of us must undergo in this temporary world. Please recite this mantra that I have obtained for you. Do this, and the Lord's mercy will be upon you." When they heard Ramanuja's words, all the people in the crowd called out, "Please tell us the mantra. Shower the Lord's blessings upon us!" Then Ramanuja called out in a deep resounding voice the mantra he had just received from Goshtipurna.

Immediately the crowd responded, everyone, calling out the sacred words together, producing a sound like thunder. Twice more Ramanuja called out the mantra, and twice more a thunderous response resounded from the crowd. Everyone became silent and looked at one another with feelings of deep ecstasy in their hearts. At that time it seemed that the earth had become Vaikuntha. The faces of the men, women, and children were flushed with joy and it seemed that all miseries were gone from the earth. Those who had come running to the temple hoping to receive gold or jewels, immediately forgot their worldly desires, feeling as if they had been given a diamond in place of a piece of broken glass. As the joyful crowd melted away, men and women came and prostrated themselves before Ramanuja, considering themselves most blessed to have received such a benediction from that great soul. Ramanuja then climbed down from the tower and began walking towards Goshtipurna's residence to worship the feet of his guru.

By this time Goshtipurna had come to hear in detail everything that had taken place outside the temple and was extremely angry, feeling Ramanuja had betrayed his trust. When Ramanuja approached him with his two disciples, Goshtipurna addressed him in a voice that trembled with rage, “Get out of my sight, O lowest of men! I have committed a great sin by entrusting the most precious gem to such an untrustworthy person as yourself. Why have you come here again, forcing me to sin looking at your face? Surely you are destined to live in hell for countless lifetimes!” Without any sign of remorse, Ramanuja replied to his guru most humbly, “It was only because I am prepared to suffer in hell that I dared to go against your order. You told me that whoever chanted the mantra of eight syllables was certain to be liberated. Thus, according to your words, so many people are now destined to find shelter at Lord Narayana’s lotus feet. If an insignificant person like me has to go to hell, it is of no great importance if so many others thereby attain the mercy of Lord Narayana.” On hearing these words, which fully revealed the depth of the devotee’s compassion, Goshtipurna was completely stunned and filled with great wonder.

All his fierce anger disappeared in an instant, like the passing of a violent storm, Goshtipurna embraced Ramanuja with profound affection. Everyone who was able to witness this transformation was filled with joy and astonishment. Goshtipurna then addressed Ramanuja with folded palms, ‘My child, I have never known anyone as magnanimous as yourself. From this day you are my guru, and I am your disciple.’ With this merciful mood, Sri Ramanuja propagated the Vaishnavism far and wide.

Srila Prabhupada’s first kirtan in Tompkins Square Park

Several centuries after the disappearance of Sri Ramanuja, Srila Prabhupada took up the mood of Sri Ramanujacharya and, with great difficulty crossed the ocean in a cargo ship and went to the extremely

materialistic place in the world, New York, where every person filled his heart with extreme material desires, but still, he wished to deliver them from the clutches of Maya. By giving them the holy names of Lord Krishna in the form of Hare Krishna Mahamantra.

After a year of struggle in New York. Srila Prabhupada planned to organise the first Sankirtan. There is a park on the Lower East Side in New York known as Tompkins Square Park. Since the weather was still warm and it was Sunday, the park was crowded with people. Almost all the space on the benches that lined the walkways was occupied. There were old people, mostly Ukrainians, dressed in outdated suits and sweaters, even in the warm weather, sitting together in clans, talking. There were many children in the park also, mostly Puerto Ricans and blacks but also fair-haired, hard-faced slum kids racing around on bikes or playing with balls and Frisbees. The basketball and handball courts were mostly taken by teenagers. And as always, there were plenty of loose, running dogs. A bench had been taken over by several conga and bongo drummers, and the whole park pulsed with their demanding rhythms.

And the hippies were there, different from the others. The bearded Bohemian men and their long-haired young girlfriends dressed in old blue jeans were still an unusual sight. Even in the Lower East Side melting pot, their presence created tension. They were from middle-class families, and so they had not been driven to the slums by dire economic necessity. This created conflicts in their dealings with the underprivileged immigrants. The hippies' well-known proclivity for psychedelic drugs, their revolt against their families and affluence, and their absorption in the avant-garde sometimes made them the jeered minority among their neighbours. But the hippies just wanted to do their own thing and create their revolution for "love and peace," so usually they were tolerated, although not appreciated.

There were various groups among the young and hip at Tompkins Square Park. Some friends had gone to the same school together, took the same drug together, or agreed on a particular philosophy of art, literature, politics, or metaphysics. There were lovers. Groups were hanging out together for reasons undecipherable, except for the common purpose of doing their own thing. And there were others, who lived like hermits -- a loner would sit on a park bench, analyzing the effects of cocaine, looking up at the strangely rustling green leaves of the trees and the blue sky above the tenements and then down to the garbage at his feet, as he helplessly followed his mind from fear to illumination, to disgust to hallucination, on and on, until after a few hours the drug began to wear off and he was again a common stranger. Sometimes they would sit up all night, "spaced out" in the park, until at last, in the light of morning, they would stretch out on benches to sleep.

Hippies especially took to the park on Sundays. They at least passed through the park on their way to St. Mark's Place, Greenwich Village, or the Lexington Avenue subway at Astor Place, or the IND subway at Houston and Second, or to catch an uptown bus on First Avenue, a downtown bus on Second, or a crosstown on Ninth. Or they went to the park just to get out of their apartments and sit together in the open air -- to get high again, to talk, or to walk through the park's maze of pathways.

But whatever the hippies' diverse interests and drives, the Lower East Side were an essential part of the mystique. It was not just a dirty slum; it was the best place in the world to experiment with consciousness. For all its filth threat of violence and the confined life of its brownstone tenements, the Lower East Side was still at the forefront of the revolution in mind expansion. Unless you were living there and taking psychedelics or marijuana, or at least intellectually pursuing the quest for free personal religion, you weren't enlightened, and you weren't taking part in the most progressive evolution of human consciousness. And it was this searching -- a quest beyond the humdrum existence of the ordinary, materialistic, "straight" American -- that brought unity to the otherwise eclectic gathering of hippies on the Lower East Side.

Into this chaotic pageant, Swamiji (Srila Prabhupada) entered with his followers and sat down to hold a kirtan. Three or four devotees who arrived ahead of him selected an open area of the park, put out the Oriental carpet Robert Nelson had donated, sat down on it, and began playing karatalas and chanting Hare Krishna. Immediately some boys rode up on their bicycles, braked just short of the carpet, and stood astride their bikes, curiously and irreverently staring. Other passersby gathered to listen.

Meanwhile, Swamiji, accompanied by half a dozen disciples, was walking the eight blocks from the storefront. Brahmananda carried the harmonium and Swami's drum. Kirtanananda, who was now shaven-headed at Swamiji's request and dressed in loose-flowing canary yellow robes, created an extra sensation. Drivers pulled their cars over to have a look, their passengers leaning forward, agape at the outrageous dress and shaved head. As the group passed a store, people inside would poke each other and indicate the spectacle. People came to the windows of their tenements, taking in Swami and his group as if a parade were passing. The Puerto Rican tough guys, especially, couldn't restrain themselves from exaggerated reactions. "Hey, Buddha!" they taunted. "Hey, you forgot to change your pajamas!" They made shrill screams as if imitating Indian war whoops they had heard in Hollywood westerns.

While the young taunted, the middle-aged and elderly shook their heads or stared, cold and uncomprehending. The way to the park was spotted with blasphemies, ribald jokes, and tension, but no violence. After the successful kirtana in Washington Square Park, Prabhupada had regularly been sending out "parades" of three or four devotees, chanting and playing hand cymbals through the streets and sidewalks of the Lower East Side. On one occasion, they had been bombarded with water balloons and eggs, and they were sometimes faced with bullies looking for a fight. But they were never attacked-just stared at, laughed at, or shouted after.

The ethnic neighbours just assumed that Prabhupada and his followers had come onto the streets dressed in outlandish costumes as a joke, just to turn everything topsy-turvy and cause stares and howls. They felt that their responses were only natural for any normal, respectable American slum-dweller.

So it was quite an adventure before the group even reached the park. Swamiji, however, remained unaffected. "What are they saying?" he asked once or twice, and Brahmananda explained. Prabhupada had a way of holding his head high, his chin up, as he walked forward. It made him look aristocratic and determined. His vision was spiritual, he saw everyone as a spiritual soul and Krishna as the controller of everything. Yet aside from that, even from a worldly point of view, he was unafraid of the city's pandemonium. After all, he was an experienced "Calcutta man."

The kirtana had been going for about ten minutes when Swamiji arrived. Stepping out of his white rubber slippers, just as if he were home in the temple, he sat down on the rug with his followers, who had now stopped their singing and were watching him. He wore a pink sweater and around his shoulders a khadi wrapper. He smiled. Looking at his group, he indicated the rhythm by counting,... two... three. Then he began clapping his hands heavily as he continued counting, "One... two... three." The karatalas followed, at first with wrong beats, but he kept the rhythm by clapping his hands, and then they got it, clapping hands, clashing cymbals artlessly to a slow, steady beat.

He began singing prayers that no one else knew. Vande 'ham sri-guroh sri-yuta-pada-kamalam sri-gurun vaisnavams ca. His voice was sweet like the harmonium, rich in the nuances of the Bengali melody. Sitting on the rug under a large oak tree, he sang the mysterious Sanskrit prayers. None of his followers knew any mantra but Hare Krishna, but they knew Swamiji. And they kept the rhythm, listening closely to him while the trucks rumbled on the street and the conga drums pulsed in the distance.

As he sang, sri-rupam sagrajatam, the dogs came by, kids stared, and a few mockers pointed fingers: "Hey, who is that priest, man?" But his voice was a shelter beyond the clashing dualities. His boys went on ringing cymbals while he sang alone: sri-radha-Krishna-padan.

Prabhupada sang prayers in praise of Srimati Radharani's pure conjugal love for Krishna, the beloved of the gopis. Each word, passed down for hundreds of years by the intimate associates of Krishna, was saturated with deep transcendental meaning that only he understood. Saha-gana-lalita-sri-visakhanvitams ca. They waited for him to begin Hare Krishna, although hearing him chant was exciting enough.

More people came-which was what Prabhupada wanted. He wanted them chanting and dancing with him, and now his followers wanted that too. They wanted to be with him. They had tried together at the U.N., Ananda Ashram, and Washington Square. It seemed that this would be the thing they would always do-go with Swamiji sit and chant. He would always be with them, chanting.

Then he began the mantra-Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare. They responded, too low and muddled at first, but he returned it to them again, singing it right and triumphant. Again they responded, gaining heart, ringing karatalas, and clapping hands-one... two... three, one... two... three. Again he sang it alone, and they stayed, hanging closely on each word, clapping, beating cymbals, and watching him looking back at them from his inner concentration-his old-age wisdom, his bhakti-and out of love for Swamiji, they broke loose from their surroundings and joined him as a chanting congregation. Swamiji played his small drum, holding its strap in his left hand, bracing the drum against his body, and with his right hand playing intricate mridangam rhythms.

Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare. He was going strong after half an hour, repeating the mantra, carrying them with him as interested onlookers gathered in greater numbers. A few hippies sat down on the edge of the rug, copying the cross-legged sitting posture, listening, clapping, trying the chanting, and the small inner circle of Prabhupada and his followers grew, as gradually more people joined.

And that was interesting, too, the different ways in which people regarded the kirtana. Some people thought it was a prelude. Some people thought it was the main event. Some people liked the music. Some people liked the poetic sound of it.

Then Allen Ginsberg and Peter Orlovsky arrived, along with some of their friends. Allen surveyed the scene and found a seat among the chanters. With his black beard, his eyeglasses, and his bald spot surrounded by long, black ringlets of hair, Allen Ginsberg, the poet-patriarch came to join the chanting, greatly enhancing the local prestige of the kirtana. Prabhupada, while continuing his ecstatic chanting and drum-playing, acknowledged Allen and smiled.

Srila Prabhupada was striking to see. His brow was furrowed in the effort of singing loud, and his visage was strong. The veins in his temples stood out visibly, and his jaw jutted forward as he sang his "Hare Krishna! Hare Krishna!" for all to hear. Although his demeanour was pleasant, his chanting was intensive, sometimes straining, and everything about him was concentration.

It wasn't someone else's yoga retreat or silent peace vigil, but a pure chanting be-in of Prabhupada's own doing. It was a new wave, something everyone could take part in. The community seemed to be accepting it. It became so popular that the ice cream vendor came over to make sales. Beside Prabhupada, a group of young, blond-haired boys, five or six years old, were just sitting around. A young Polish boy stood staring. Someone began burning frankincense on glowing coal in a metal strainer, and the sweet fumes billowed among the flautists, drummers, and chanters.

Swamiji motioned to his disciples, and they got up and began dancing. Tall, thin Stryadhisa, his back pockets stuffed with Stay High Forever flyers, raised his hands and began to dance. Beside him, in a black turtleneck, big chanting beads around his neck, danced Acyutananda, his curly, almost frizzy, hair long and disarrayed. Then Brahmananda got up. He and Acyutananda stood facing each other, arms outstretched as in the picture of Lord Caitanya's kirtana. Photographers in the crowd moved forward. The boys danced, shifting their weight from left foot to right foot, striking a series of angelic poses, their large, red chanting beads around their necks. They were doing the Swami step.

Prabhupada gave a gesture of acceptance with a typical Indian movement of his head, and then he raised his arms, inviting more dancers. More of his disciples began dancing, and even a few hippies got up and tried it. Prabhupada wanted everyone to sing and dance in sankirtana. The dance was a sedate swaying and a stepping of bare feet on the rug, and the dancers' arms were raised high, their fingers extended toward the sky above the branches of the autumn trees. Here and there throughout the crowd, chanters were enjoying private ecstasies: a girl with her eyes closed played finger cymbals and shook her head dreamily as she chanted. A Polish lady with a very old, worn face and a babushka around her head stared incredulously at the girl. Little groups of old women in kerchiefs, some of them wearing sunglasses, stood here and there among the crowd, talking animatedly and pointing out the interesting sights in the kirtana. Kirtanananda was the only one in a dhoti, looking like a young version of Prabhupada. The autumn afternoon sunlight fell softly on the group, spotlighting them in a golden glow with long, cool shadows.

The harmonium played a constant drone, and a boy wearing a military fatigue jacket improvised atonal creations on a wooden recorder. Yet the total sound of the instruments blended, and Swamiji's voice emerged above the mulling tones of each chord. And so it went for hours. Prabhupada held his head and shoulders erect, although, at the end of each line of the mantra, he would sometimes shrug his shoulders before he started the next line. His disciples stayed close by him, sitting on the same rug, religious ecstasy visible in their eyes. Finally, he stopped.

Immediately he stood up, and they knew he was going to speak. It was four o'clock, and the warm autumn sun was still shining in the park. The atmosphere was peaceful and the audience was attentive and mellow from the concentration on the mantra. He began to speak to them, thanking everyone for joining in the kirtana. The chanting of Hare Krishna, he said, had been introduced five hundred years ago in West Bengal by Caitanya Mahaprabhu. Hare means "O energy of the Lord," Krishna is the Lord, and Rama is also the name of the Supreme Lord, meaning "the highest pleasure." His disciples sat at his feet, listening. Raya Rama squinted through his shielding hand into the sun to see Swamiji, and Kirtanananda's head was cocked to one side, like a bird's who is listening to the ground.

He stood erect by the stout oak, his hands folded loosely before him in a proper speaker's posture, his light saffron robes covering him gracefully. The tree behind him seemed perfectly placed, and the sunshine dappled leafy shadows against the thick trunk. Behind him, through the grove of trees, was the steeple of St. Brigid's. On his right was a dumpy, middle-aged woman wearing a dress and hairdo that had been out of style in the United States for twenty-five years. On his left was a bold-looking hippie girl in tight denim and beside her a young black man in a black sweater, his arms folded across his chest. Next was a young father holding an infant, then a bearded young street sadhu, his long hair parted in the middle, and two ordinary, short-haired middle-class men and their young female companions. Many in the crowd, although standing close by, became distracted, looking off here and there.

Prabhupada explained that there are three platforms-sensual, mental, and intellectual above them is the spiritual platform. The chanting of Hare Krishna is on the spiritual platform, and it is the best process for reviving our eternal, blissful consciousness. He invited everyone to attend the meetings at 26 Second

Avenue and concluded his brief speech by saying, "Thank you very much. Please chant with us." Then he sat down, took the drum, and began the kirtana again.

If it were risky for a seventy-one-year-old man to thump a drum and shout so loud, then he would take that risk for Krishna. It was too good to stop. He had come far from Vrndavana, survived the non-Krishna yoga society, and waited all winter in obscurity. America had waited hundreds of years with no Krishna chanting. No "Hare Krishna" had come from Thoreau's or Emerson's appreciations, though they had pored over English translations of the Gita and Puranas. And no kirtana had come from Vivekananda's famous speech on behalf of Hinduism at the World Parliament of Religions in Chicago in 1893. So now that he finally had Krishna-bhakti going, flowing like the Ganges to the sea, it could not stop. In his heart, he felt the infinite will of Lord Caitanya to deliver the fallen souls.

He knew this was the desire of Lord Caitanya Mahaprabhu and his own spiritual master, even though caste-conscious Brahmanas in India would disapprove of his associating with such untouchables as these drug-mad American meat-eaters and their girlfriends. But Swamiji explained that he was in full accord with the scriptures. Srimad Bhagavatam clearly stated that Krishna consciousness should be delivered to all races. Everyone was a spiritual soul, and regardless of birth, they could be brought to the highest spiritual platform by chanting the holy name. Never mind whatever sinful things they were doing, these people were perfect candidates for Krishna consciousness. Tompkins Square Park was Krishna's plan; it was also part of the earth, and these people were members of the human race. And the chanting of Hare Krishna was the dharma of the age.

In Thirukostiyur, Sri Ramanujacharya freely distributed the holy name of the Lord to everyone, their interested people came forward to accept the holy names. But, Srila Prabhupada in the mood of Sri Ramanuja took the holy names to the Western world, where they are not recipeant or interested, still, he went forward and freely distributed the holy name of the Lord to everyone by performing the first ever Sankirtana (Congergration chanting of Lord Krishna’s holy names) outside the boundary of Bharata (India).

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Women Liberation: Ramanucharya in Tirumala and Srila Prabhupada in Boston second initiation, afterwards all ISKCON initiation.

Once when Ramanujacharya visited Thirumala, he desired to conduct Utasava (Festival) for the Lord, During that time for the Lord’s service main thing was Milk, Curd, Ghee, etc… all things depended on Milk products. He requested his disciples to search for the vendor. Meanwhile, a Milk Maid in Thirumala agreed to a proposal, but on one condition after the festival, she needed an appointment to meet Ramanujacharya. Initially, all disciples disagreed, because it was not proper to meet women for Sannyasis, But later on, Ramanujacharya agreed to the proposal of meeting her after the festival. She served all the necessities of the festival with an immense amount of Milk products for service.

When the Ramanujacharya was getting set to return to Kanchi from Tirupati, she came by saying that she had served Ramanuja with milk during His stay in Tirumala for the festival and wanted something in return. Sri Ramanuja has this great quality of not being obliged to anyone. Sri Ramanuja immediately instructed His disciples to feed the women well with a great course. Having had a fabulous lunch, the lady returned saying, ” I don’t seek food, swami. I seek the ultimate salvation.” Ramanuja was shocked since He believed that it was not in His authority to grant moksha. He explained to the lady that it was Lord Srinivasa, the

Lord who was to decide this. The Lady with folded hands said innocently, “Master! I know you have a great personality and can grant me salvation. But since you say that is not within your limits, please write to me on a piece of paper that you recommend me for this grant. I will produce it to the Lord, who sits atop the hills and let the decision be His.” Taken aback Ramanuja did write out for her and proceeded on His path to Kanchi. With every step He took forward, the lady walked up the hill. When she had completed most of the climb, The Lord himself, the Lord of the universe and beyond, was coming towards her downhill. He came to her and asked, “Are you the lady sent by Ramanuja? Show the piece of paper where He has recommended you.” On her showing it, He said, “You are already a salvaged soul. May you get liberated after living a life of piousness in Tirumala.” And so the lady was relieved even before the Acharya reached Kanchi.

Yet in another incident,

There lived a woman named Kongu Piratti, whose original name was Sumathi and she belonged to a town called Kollaikkalam in Kongu Desam present-day Karnataka. Once there was a severe drought in Melnadu near the Coimbatore region of Tamilnadu that continued for almost 12 years. An old couple Kongil Piratti and her husband Kattalai Vari, living there decided to leave their home and reside near the Sri Rangam. They managed their daily lives living near the temple and One day they observed a huge number of Vaishnavas following Sri Ramanuja to the banks of River Kaveri. Curious to know about the following, they followed Sri Ramanuja and found the entire place were his followers. The elderly lady was charmed by the divine effulgence of Sri Ramanuja. She walked near the banks and asked the villagers, Who the revered Swami was and those followers. The group replied that Sri Ramanuja was the king of ascetics and he moved along with 700 ascetics, innumerable disciples. Several kings are his disciples. You are blessed to have his darshan remarked an old man. She liked the place and the vibrations. She used to observe Sri Ramanuja completing his temple duties and entering seven houses daily for alms. She tried her best to have an audience with the great seer but was unsuccessful.

One day to Kongil Piratti’s surprise and wait, she saw Sri Ramanuja entering her house. She offered her obeisances and with all humility spoke to him. Oh, Revered Swami, please listen to My prayer, you are a sanyasi who had given up everything in life and there is no possibility of having wealth, gold, jewels, mansions or any otherworldly prosperity. You just have a saffron cloth, a Tridanda, and Bhikshu. When that is the case how was that so many people are following you all the time? and landlords, kings fall at your lotus feet, whereas you are living on daily Biksha only. what is that you can give to so many followers who are with you? What is the secret behind all these disciples I don’t find any difference between a King and you, you are truly Yathi Raja, the king of all sannyasi.

Sri Ramanuja with abundant compassion and humbleness told the old lady, Mother! I don’t have any wealth to share but I give them bits of information about Lordships and have a mantra that will cut the bonds of this material world, which is full of worldly cares and that as a result of this, they would get the grace of the Lord Narayana, which would confer eternal bliss in the form of their attaining to the presence of Lord Vaikuntanatha in Spiritual World. The lady was quick to request Sri Ramanuja for the mantra for her upliftment as she was in a pitiable condition. She fell at Sri Ramanuja’s lotus feet and shed copious tears, in great distress crying all the while that Sri Ramanuja must grace her. Sri Ramanuja looking at her eagerness and devotion informed the disciples to help her in her endeavor. They guided her to the ashram for the initiation ceremony and succeeded in becoming Sri Ramanuja’s disciple. With great mercy, he asked her to repeat the Guruparampara verses and later initiated her with the sacred Ashtakshari mantra.

Sri Ramanuja performed Panchasanksaram, and did Mantra Upadesam and the lady got an Initiation Name as “Kongil Periya Piraattiyaar”. The old lady was overjoyed and offered her obeisances to the revered saint with all humility.

After taking initiation from Sri Ramanuja, she leads a normal life and devotion to Sri Ramanuja, she developed a great devotion in her heart. After a few months, the situation in Melnadu, the native of Kogil Piratti was better and the old couple decided it was time to leave Sri Rangam. Kongil Piratti went to Sri Ramanuja’s Matha and seeking his blessings informed her about her leaving Sri Rangam. She longed to have something special to remember her Acharya forever and hence pleaded with Sri Ramanuja to bless her with his Padukas (Slippers). Sri Ramanuja gave his pair of divine Slippers (Padukas) at the request of his disciple. Before leaving she asked Sri Ramanuja to instruct her again on the divine mantra, which he had given to her during the time of her initiation. Amidst her household duties, she forgot that mantra, but Sri Ramanuja without getting angry about her behaviour, with complete compassion instructed her with the initiation mantra. With much relief and joy, she returned to her native place and practiced her devotional service.

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Similarly, In the mood of Sri Ramanujacharya, Srila Prabhupada took the activities of Women Liberation. He not seen the bodily difference, but the only soul.

In 1968, once in Boston, it came as a surprise to everyone when one day Prabhupada said that he would be giving some of his disciples' Brahmana, or second, initiation; he would award the Gayatri mantra and sacred thread to those men who had been initiated for at least one year. The devotees wanted to know more about the initiation, and Prabhupada said he would explain everything at the ceremony. The ceremony, he said, would be in the temple, and there should be a sacrificial fire just as at any other initiation. He invited Mr Matthews from Harvard as the guest of honour. On the day of the initiation, everyone crowded into the temple room around the mound of earth where the sacred fire would soon be blazing. The half a dozen male disciples whom Srila Prabhupada had selected to receive brahminical initiation took their seats. Prabhupada entered. Taking his seat on the pillow on the floor directly before the mound of earth, he began to explain how his spiritual master, Srila Bhaktisiddhanta Sarasvati, had introduced Brahminical initiation for disciples not born of Brahmana families. He said the Vedic scriptures offered much evidence that by associating with pure devotees, anyone could become a brahmana. The scriptures said that if one born in a Brahmana family did not behave as a Brahmana, then he should not be accepted as a Brahmana. So it was in following his spiritual master and the Vedic scriptures that Srila Prabhupada was now going to give brahminical initiation to his disciples.

Addressing Mr. Matthews as "Professor Matthews," Prabhupada asked whether he had any questions about the procedure. Mr. Matthews asked whether the Gayatri mantra was more important than the Hare Krishna mantra. Prabhupada replied that the Hare Krishna mantra was sufficient in itself for delivering the disciple back to the Godhead; nevertheless, the Gayatri mantra would increase the Krishna consciousness of the disciple.

Mr Matthews: "Do these disciples take on any new vows, such as fasting?"

Prabhupada: "No, there is no new vow. As far as fasting is concerned, people take to fasting because generally, they eat all nonsense all week. So for one day, they stop eating to purify themselves. But the devotees are always eating Krishna prasadam, which is sanctified. So even by eating, they are fasting."

Later in the ceremony, the boys went one by one and sat beside Srila Prabhupada, who placed a sacred white thread over their bare shoulders and chest and showed them how to count the mantras on their fingers.

Meanwhile, one of the woman disciples of Srila Prabhupada, Govinda dasi hadn't gone to the initiation, excusing herself as ill. Although she hadn't told Prabhupada, she was upset that he wasn't giving Brahminical initiation to women. Disappointed, she had stayed at the apartment, crying. After an hour, however, she decided that by behaving so foolishly she was missing out on Prabhupada's talk. So she hurried out of the house and ran to the temple, arriving near the end of the ceremony. As she entered, Prabhupada looked up. "Oh," he said, "I was just thinking, "Where is that girl?' and Krishna has sent."

After the ceremony, Govinda dasi conferred with yet another woman disciple of Srila Prabhupada, Jadurani Dasi, who also felt slighted. Prabhupada could detect their mentality, although they didn't openly voice their complaints. The next morning he told his disciples, Gaurasundara Dasa and Govinda Dasi that he saw no harm in offering the Gayatri mantra to women, who could not receive the sacred thread. That very night, he held a separate ceremony, initiating Govinda Dasi and Jadurani Dasi into the Gayatri mantra. A few days later a group of devotees came from New York and Prabhupada initiated more Brahmanas. One morning, when he saw a group of new Brahmana initiates coming to join him on his walk, he said, "Oh, here come the Brahmanas. But now don't be Brahmanas in name only."

In this way, Brahmana Initiation was started by Srila Prabhupada to Woman, which is done by him completely by following the instructions of his Acharya Srimad Bhaktisiddhanta Saraswati Thakura. Further, he did the same in the mood of Sri Ramanujacharya, who mercifully initiated several woman devotees with the sacred Ashtakshari mantra.

From these incidents, we can understand that Srila Prabhupada has taken the mood of Sri Ramanujacharya for the liberation of Women across the world. In the Orthodox societies or communities, Women were always considered low and they were denied from the various aspects of Devotional services. But, both Srila Prabhupada and Sri Ramanujacharya have taken the step ahead to engage them in devotional services and also liberate them, by seeing them as souls, not bodies.

Sri Nimbaraka Swami

Sri Nimbarka Swami was the founder and prominent saint of Nimbarka Sampradaya. His sect is also known as Kumara or Sankadi Sampradaya because the Sampradaya has its origin in the Four Kumaras (Sanaka, Sananda, Sanatana and Sanat-kumara). Sri Nimbarka is believed to be the incarnation of Lord Vishnu's Sudarshana Chakra and others say he is incarnation of Surya Deva, the predominating deity of Sun Planet. He appeared and propagated his message in the 11^{th} and 12^{th} centuries, his appearance and activities occurred between the appearance and activities of Sri Ramanuja and Sri Madhvacharya.

Once lived a great ascetic named Aruna Muni with his wife Jayanti Devi in Vaiduryapattnam or Telinga, on the banks of the River Godavari, in Andhra Pradesh, some say that they lived in the village named Nimbapur in present-day Karnataka region. Sri Nimbarka was born to them in the 11th century. At the time of the name-giving ceremony, the learned Brahmins gave the boy the name Niyamananda.

Once when Niyamananda was in his teens, Lord Brahma, the Creator, came to his house in the disguise of a Sannyasi, the mendicant. At the time, when the sun was about to set. The Aruna Muni, the father of Niyamananda had been out. The Sannyasi asked the wife of the Aruna Muni for some Prasadam to eat. And in the house, the food had been exhausted and Aruna Muni's wife remained silent. The Sannyasi was about

to leave the house. Niyamananda said to his mother, "Dear mother! A Sannyasi should not be sent away without Prasadam (offered food). We will have to suffer for violating the dharma of taking care of guests". The mother said, "Dear son! Your father has gone out. I have neither fruits nor any eatable roots. Moreover, there is no time for me to prepare any food. It is already dawn. Sanyasis do not take their meals after sunset."

Niyamananda said to the Sannyasi, "I shall bring quickly roots and fruits from the forest. I guarantee that the sun will not set till you finish your meals." Niyamananda as an incarnation of Sudarshana Chakra, placed Sudarshana Chakra on a Nim tree near his house, where it shone like the sun. Lord Brahma, who was in the guise of the Sannyasi, was struck with amazement. In a few minutes, Nimbarka returned with roots and fruits and gave them to his mother, who served them to the Sannyasi with intense devotion. As soon as the Sannyasi finished his meals, Nimbarka removed the Sudarshana Chakra from the Nim tree. It was at once become pitch dark and already one-quarter of the night had passed. The Sannyasi, who was Lord Brahma, conferred on the boy the name 'Nimbarka', which referred to 'Nim' means Neem tree and 'Arka' means the sun. Since then he has been called Nimbarka, he came to be known as Sri Nimbarkacharya and Sampradaya started by him became Nimbarkacharya Sampradaya.

At the age of 16, Nimbarka (Niyamananda) had mastered all scriptural texts. With the permission of his parents, he embarked on his search for a Guru. He reached Govardhan in Mathura, Uttar Pradesh, and began practising penance. Narada Muni blessed him with the knowledge of Dvaitadvaita or unity in duality. Nimbarka begged him to accept him as his disciple so Narada Muni gave him initiation according to Vaishnava rites and instructed him on the eighteen syllabled Gopala Mantra of the Gopala Tapani Upanishad. He instructed him to continue his penance with that Mantra. He also gave him a Shaligram Shila known as Lord Sri Sarveshvara (the Lord of All) for his daily worship. Narada Muni renamed him Haripriya (one dear to the Lord). Niyamananda did as instructed and he was blessed when Lord Radha Krishna appeared to him, pleased by his devotion and penance. When Lord Krishna appeared, he then recollected his former glory as of the Sudarshana Chakra. Lord Krishna instructed him to teach the philosophy of devotional service to all and departed.

Sri Nimbarkacharya preached Vaishnavism about three hundred years before the adventure of Sri Chaitanya Mahaprabhu. In Navadwipa Dhama Mahatyam, Shrila Bhaktivinoda Thakura says that Nimbarka had previously worshipped Lord Shiva in Bilva Paksha, Rudradwipa (Navadwipa). Lord Shiva appeared before Nimbarka instructing him to take initiation from the four Kumaras, who were meditating nearby. Nimbarka received the Radha-Krishna mantra and continued living in Navadwipa. Following the teachings of the Sanat-Kumara Samhita, he worshipped Radha and Krishna with great love. Soon Radha and Krishna appeared before Nimbarka. Then the Divine Couple displayed their unified form as Sri Gauranga Mahaprabhu. Lord Gauranga said, "Nimbarka, in the future when I begin My sankirtana movement I will personally preach the perfect transcendental philosophy of achintya-bheda-abheda-tattva. I will take the essence of the philosophies of Madhva, Ramanuja, Vishnu Swami. From you, Nimbarka, I will take two important principles: (1) The necessity of taking shelter of Shrimati Radharani. (2) The high esteem of the Vraja gopis love for Shri Krishna." Lord Gauranga disappeared after instructing Nimbarka. Shedding tears of ecstasy, Nimbarka left Navadwipa to begin his preaching mission. In Chaitanya Lila, Nimbarka appeared as Keshava Kashmiri and received the love of Godhead directly from Nimai Pandit (Gauranga).

Sri Gauranga Mahaprabhu defeated Keshava Kashmiri

Lord Chaitanya (Nimai Pandita) would often sit on the bank of the Ganges discussing literary topics with His students. One evening a great scholar named Keshava Kashmiri met Lord Chaitanya there. Keshava Kashmiri, who belonged to a very respectable Brahmana family from Kashmir, had been travelling to centres of learning all over India, debating the Sanskrit Vedic literatures with scholars. The art of debate in

the Sanskrit language is extremely rigorous. All subjects must be examined in terms of five categories, including adherence to the purpose of the original text, reason, examples given in terms of various facts, whether or not a clearer understanding of the subject is being brought forth, and support by authoritative quotations from the scriptures. A man of vast learning, Keshava Kashmiri was the undefeated champion in this type of debate. Thus he carried the title Digvijayi, which means "one who has conquered everyone in all directions." The champion debater had now come to Navadvipa with hopes of increasing his reputation by defeating the scholars there.

Formerly debates were not just academic exercises. Rather, the loser was obligated to become a disciple of the winner. This fact worried the Navadvipa scholars. Actually, it was their plan to match Lord Chaitanya with Keshava Kashmiri. They thought that if the Lord was defeated, they would have another chance to debate the scholar, because, after all, Lord Chaitanya was only a boy. But if the Lord defeated the scholar, their position would be even more glorified because of the fact that a mere boy from their scholarly community had defeated the champion.

Keshava Kashmiri knew of Lord Chaitanya's (Nimai Pandita's) reputation as a scholar of Sanskrit grammar, but being very proud of his own brilliant career, he considered himself far superior to the Lord. Thus, when they met on the bank of the Ganges, Keshava Kashmiri spoke rudely to the Lord. Very cleverly, he criticized Lord Chaitanya, implying that the "grammatical jugglery" the Lord taught His students did not require great expertise. Lord Chaitanya, who acts in many different ways to benefit the conditioned souls, replied to the scholar so as to increase his artificial pride. The Lord presented Himself in a subordinate position and requested the scholar to demonstrate his poetic skill by composing verses in glorification of the Ganges.

Keshava Kashmiri was a great devotee of the goddess of learning, Sarasvati and being favoured by her, he was quite confident of his intellectual abilities. Upon the request of Lord Chaitanya, he immediately composed one hundred verses glorifying the Ganges, and he eloquently recited these verses before Lord Chaitanya and His students.

After hearing Keshava Kashmiri's forceful presentation, Lord Chaitanya spoke in such a way as to curb the pride He had previously inflated. Sarcastically praising the poetry, the Lord, who had memorized all one hundred verses, repeated the sixty-fourth verse and asked Keshava Kashmiri to explain it. The scholar, although astonished that Lord Chaitanya had memorized even one of the rapidly recited verses, explained the meaning of the verse. Lord Chaitanya then asked him to explain the qualities and faults of the verse [CC Adi 16.41].

mahattvam gangayah satatam idam abhati nitaram

yad esa sri-visnos carana-kamalotpatti-subhaga

dvitiya-sri-laksmir iva sura-narair arcya-carana

bhavani-bhartur ya sirasi vibhavaty adbhuta-guna

Meaning: The greatness of Mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Sri Visnu, the Personality of Godhead. She is a second goddess of fortune, and therefore she is always worshipped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Siva.'"

The proud scholar became anxious. "You are an ordinary student of grammar," he said. "What do you know about literary embellishments? You cannot review this poetry because You do not know anything about it."

Lord Chaitanya once again humbly submitted Himself before Keshava Kashmiri and replied, “Certainly I have not studied the art of literary embellishments. But I have heard about it from higher circles, and thus I can review this verse and find in it many faults and many good qualities. Let Me speak, and please hear Me without becoming angry.”

Lord Chaitanya then fully explained five literary ornaments and five faults in the verse. The Lord analyzed the faults of the verse in terms of its improper composition, contradictory meanings, and redundancy. He next praised the verse for its ornaments of alliteration, analogy, and meaning. The Lord concluded, “I have simply discussed the five gross faults and five literary embellishments of this verse, but if we consider it in fine detail we will find unlimited faults. Lord Chaitanya’s explanations were so thorough, even though He had heard the verse only once, that Keshava Kashmiri was struck with wonder. When he attempted to reply to the Lord’s comments, he could find no words to express himself. His confidence and intelligence were baffled. Insecurity quickly replaced his pride. Further Lord Gauranga mentioned another fault, Why have you said bhavani-bhartah?" Bhavani means the wife of Lord Siva, and bharta means husband. Caitanya Mahaprabhu pointed out that since bhavani means Lord Siva's wife, it was redundant to mention bharta, husband. That means that she has another husband. This was a poetical fault.

Keshava Kashmiri had become very proud, thinking himself undefeatable because of his vast learning, but his pride simply bewildered him. The actual position of the living being is one of dependence on the Supreme Lord. In the Bhagavad-gita, the Supreme Personality of Godhead explains that all knowledge, remembrance, and forgetfulness come from Him. Keshava Kashmiri’s pride made him ignorant of this truth, but Lord Chaitanya showed him great mercy by curbing this pride and thus opening the opportunity for the scholar to receive transcendental knowledge.

Returning home, Keshava Kashmiri worshipped Sarasvati, the goddess of learning, desiring to understand how he had displeased her and had thus been defeated by a young boy. That night Mother Sarasvati appeared to the scholar in a dream and revealed to him Lord Chaitanya as the Supreme Personality of Godhead Himself. Keshava Kashmiri thus understood his position as the eternal servant of the Lord. The next morning, Keshava Kashmiri went to see Lord Chaitanya and immediately surrendered unto Him. The Lord thus bestowed His mercy upon the scholar, freeing him from the pride that had bound him to material life. Thereafter Keshava Kashmiri gave up the profession of winning championships and became a great devotee of the Lord.

Even though Sri Keshava Kashmiri, who is none other than Sri Nimbaraka Swami, and a Vaishnava Acharya, still appeared as a scholar and got defeated by Sri Gauranga Mahaprabhu, in that way, he became part of the pastimes of Lord Gauranga. Similarly, now let us see how Sri Nimbaraka Swami became part of Sri Chaitanya Mahaprabhu’s personal preaching movement, while present in Srila Prabhupada.

Srila Prabhupada was defeated by his Guru Srimad Bhaktisiddhanta Saraswati Maharaj

How Lord Chaitanya Mahaprabhu defeated Sri Keshava Kashmiri (incarnation of Sri Nimbaraka Swami), as a pastime. Similarly, Srila Prabhupada was defeated by his Guru Srimad Bhaktisiddhanta Saraswati Maharaj, as a pastime.

Abhay Charan (Later, Srila Prabhupada) was one of the students who gave up his English education and joined Gandhi’s movement. He started wearing khadi. But in 1922, Abhay Charan met his spiritual master,

Bhakti Siddhanta Sarasvati Goswami Prabhupada and this changed the course of his life. A close friend of Srila Prabhupada, Narendranath Mullik, insisted he come and meet a sadhu from Mayapur. Initially, Srila Prabhupada was reluctant to go. There were many bogus sadhus and Srila Prabhupada had a very bad experience with them. But his friend insisted. Together they entered the ashrama where, sitting with his back very straight, they found Srila Bhaktisiddhanta Sarasvati, a studious-looking man wearing sannyasa robes and small round spectacles. Srila Prabhupada and his friend both bowed down on the floor before him. While the two young men were still rising and preparing to sit, and before any introduction had occurred, Srila Bhaktisiddhanta immediately said to them: "You are educated, young men. Why don't you preach the message of Krishna all over the world?"

Srila Prabhupada could hardly believe what he had just heard. They had not even exchanged any words, yet this sadhu was telling them what they should do. He asked him: But who will hear your message, so long as we are a dependent country? First India must become independent. How can we spread our Indian culture if we are under British rule? Srila Bhaktisiddhanta replied in a quiet, deep voice: The message of Krishna cannot wait for a change in Indian politics. It is not dependent on who ruled. The teachings of Bhagavad-gita are so important – so exclusively important – that they cannot wait. Srila Prabhupada later collected that, He was defeated in that argument by his Guru. Walking away from the ashrama Narendranath asked Abhay: What is your impression? What do you think of this sadhu? Srila Prabhupada replied, "The message of Bhagavad-gita is in the hands of a very expert person."

After this, even though Abhay Charan continued with his studies and family life, still, this meeting still made some impact on him. Over time, he engaged in several services for his Guru and his mission, and formally got initiated as "Abhaya Charanaravinda Dasa".

Over time, similar to Sri Nimbaraka Swami was guided by Lord Shiva in a dream, to accept the shelter of Kumaras, he followed the same who had taken over the Kumara Sampradaya, because till then there was no proper successor for Kumara Sampradaya after that Nimbaraka Sampradaya thrived. Similarly, After the disappearance of Srila Bhaktisiddhanta Saraswati Maharaj, the entire Gaudiya Matha was in a great mess and practically preaching activity came to a halt, so Srila Bhaktisiddhanta Saraswati Maharaj appeared in the dream of Srila Prabhupada and guided him in his dream to take Sannyasa, so in turn, he will take over the lost Gaudiya Vaishnava Sampradaya and its preaching mission to the entire world.

Srila Prabhupada accepting Sannyasa

One night, Abhay had an unusual dream. Srila Bhaktisiddhanta appeared before him, beckoning. He was asking Abhay to leave home and take Sannyasa. Abhay awoke in an intensely emotional state, "How horrible!" He thought. He knew it was not an ordinary dream, yet the request seemed so difficult and unlikely. Take sannyasa! At least it was not something he could do immediately. Now he had to improve the business, and with the profits, he would print books. He went on with his duties, but remained shaken by the dream."

In 1948, Abhay closed his Lucknow factory. He had fallen behind in employees' salaries, and since 1946 he had been paying past rent in instalments. But when sales dropped off, continuing the factory became impossible. He lost everything. And then he had the dream a second time. Srila Bhaktisiddhanta Saraswati appeared before him; again he was beckoning, indicating that Abhay should take sannyasa. And again Abhay had to put the dream aside. He was a householder with many responsibilities. To take sannyasa

would mean to give up everything. He had to earn money. He now had five children. “Why is Guru Maharaj asking me to take sannyasa?” he thought. It is not possible now.

Again one night Abhay had a striking dream, the same dream he had had several times before, during his days as a householder. Srila Bhaktisiddhanta Saraswati appeared, just as Abhay had known him, the tall, scholarly sannyasi, coming directly from the spiritual world, from Krishna’s entourage. He called to Abhay and indicated that he should follow. Repeatedly he called and motioned. He was asking Abhay to take sannyasa. Come, he urged, become a sannyasi. Abhay awoke in a state of wonder. He thought of this instruction as another feature of the original instruction Srila Bhaktisiddhanta Saraswati had given him at their first meeting in Calcutta, the same instruction that his spiritual master had later solidified in a letter; become an English preacher and spread Krishna consciousness throughout the Western world. Sannyasa was for that end; otherwise, why would his spiritual master have asked him to accept it? Abhay reasoned that his spiritual master was saying, “Now take sannyasa and you will be able to accomplish this mission. Formerly the time was not right.”

Abhay deliberated cautiously. By accepting sannyasa, a Vaishnava dedicates his body, mind, and words totally to the service of the Supreme Personality of Godhead, renouncing all other engagements. He was doing that already. Srila Bhaktisiddhanta Saraswati had offered sannyasa to his leading disciples so that they could continue his mission; they hadn’t done it. Preaching in the West had proved perilous even for the Gaudiya Math’s most recognized sannyasis. How could he, a mere householder, presume he could succeed where the others had failed? He was hesitant.

Still, for preaching purposes Abhay determined to take Sannyasa, Abhay first approached one of his Godbrothers for permission and wrote to him, inquiring about Sannyasa as well as about the Chaitanya Matha’s printing some of his manuscripts. And since no one was going abroad, he volunteered to do so on behalf of the Chaitanya Matha. But, he did not get any positive response. Then in Vrindavan, he was sitting alone writing. His Godbrother insisted to him “Bhaktivedanta Prabhu, you must do it. Without accepting the renounced order of life, nobody can become a preacher.” So he insisted. Not he insisted: practically his spiritual master insisted. He wanted him to become a preacher, so he forced him through this Godbrother: “You accept.” So, unwillingly he accepted.

On the morning of September 17th, 1959, in the fifty-by-twenty-five-foot Deity room on the second floor of the Keshavaji Math of Mathura, a group of devotees sat before the Deities of Radha-Krishna and Lord Chaitanya. Abhay sat on a mat of kusha grass beside ninety-year-old Sanatana, also to receive sannyasa that day. Sitting opposite the two candidates, Narayana Maharaj, Keshava Maharaja’s disciple, prepared to conduct the ceremony of mantras and offerings of grains and ghee into the fire. Akinchana Krishnadasa Babaji, Abhay’s Godbrother, known for sweet singing, played mridanga and sang Vaishnava bhajans. Sitting on a raised asana, His Holiness B.P. Keshava Maharaj presided. Since there had been no notices or invitations, only the matha’s few residents attended. Narayan Maharaj chanted the required mantras and then sat back silently while B.P. Keshava Maharaj lectured. Then, to everyone’s surprise, Keshava Maharaj asked Abhay to speak. Abhay had not expected this. As he looked around at the gathering of devotees, he

understood that the common language was Hindi; only Keshava Maharaj and a few others spoke English. Yet he knew he must speak in English.

After Abhay's speech, each initiate received his sannyasa-danda, the traditional head-high staff made of four bamboo rods bound together and completely enwrapped in saffron cloth. They were given their sannyasa garments: one piece of saffron cloth for a dhoti, one for a top piece (uttara), and two strips of cloth for underwear (kaupins). They also received Tulasi neck beads and the sannyasa mantra. Keshava Maharaj said that Abhay would now be known as Bhaktivedanta Swami Maharaj and that Sanatana would be Muni Maharaj. After the ceremony, the two new Sannyasis posed for a photo, standing on either side of their sannyasa-guru, who sat in a chair. B.P. Keshava Maharaj didn't impose any strictures on Abhay; he simply encouraged him to go on preaching. Yet Abhay knew that to become A.C. Bhaktivedanta Swami did not mean merely that he was giving up family, home comforts, and business. That he had done five years ago. Changing from white cloth to saffron cloth, from Abhay Babu to Bhaktivedanta Swami Maharaj, had a special significance: it was only a matter of time before Bhaktivedanta Swami would travel to the West as Bhaktisiddhanta Saraswati had ordained. This was Bhaktivedanta Swami's realization of his new sannyasa status.

Later, as per the desire of Srila Bhaktisiddhanta Saraswati Maharaj, Srila Prabhupada (Bhaktivedanta Swami) took the message of Gaudiya Vaishnava Sampradaya across the world and made Hare Krishna Mantra, the household name. Further, he wrote several literatures and made disciples across the world, practically he sustained the entire Gaudiya Sampradaya and he became Jagat-guru, the spiritual master of the entire world.

These pastimes of Srila Prabhupada are none different from the pastimes of Sri Nimbrakacharya, who was instructed by Lord Shiva to accept Kumaras and lead the Kumara Sampradaya. Further, Keshava Kashmiri (Incarnation of Nimbarakacharya) was defeated by Lord Chaitanya, which is similar to how Srila Prabhupada was defeated by Srila Bhaktisidhhanta Saraswati Maharaj.

Sri Madhvacharya

Sri Madhvacharya also known as Vasudeva, Ananda Tirtha and Purnaprajna, is one of India's greatest saint-philosophers. He was born to Tulu speaking parents in Udupi, Karnataka. The young Vasudeva, (Madhva's boyhood name) expressed a desire to become an ascetic when he was eight years old.

Madhva's parents naturally objected and so it was not until he was about 16 years of age that he was able to leave home and become a sannyasi. From then on the young Vasudeva became known as Ananda Tirtha, the name given to him by his sannyasa guru. Ananda Tirtha later assumed the name Madhva.

Shankaracharya's advaita-vedanta produced a profound dissatisfaction in the mind of the young Madhva, which often brought him into conflict with his teachers. In fact, Madhva's objection to advaita-vedanta became the most compelling force in this life and he spent much of his adult life arguing against this view of the world.

After studying in Udupi, Madhva travelled to Tamil Nadu where he continued to meet and debate with Advaita scholars. Madhva soon returned to Udupi, but after a short time, he left to visit Veda Vyasa at Badari in the northern Himalayas. Many months passed and when he finally appeared he was resplendent and joyful. He had received the blessings of Vyasa. Upon his return to Udupi, he immediately began to write his famous Brahma-sutra commentary.

During his lifetime, Madhvacharya wrote many important commentaries on the Upanishads, Bhagavad-gita, Brahma-sutra, Mahabharata and the Bhagavata-purana. The final years of Madhva were spent in teaching and worship. In the end, he instructed his followers not to sit still, but to go forth and preach.

Madhvacharya in Navadwipa Dhama Mahatmya

During his preaching tour, Madhvacharya arrived at Navadwipa, because during then Navadwipa was the place of knowledge, further it was inhabited by scholars. In Navadwipa, one night, as Madhva lay sleeping, Lord Gauranga appeared to him in a dream. The Lord told Madhvacharya, "It is well known to everyone that you are My eternal servitor. When I appear here in Navadwipa, I will accept your sampradaya. Travel everywhere and carefully uproot all the false scriptures of the Mayavadis and reveal the glories of worshipping the personal form of the Supreme Personality of Godhead. Later, when I appear, I will personally broadcast your pure teachings." The Lord then disappeared. When Madhva awoke, he was astonished and as he remembered the Lord he began to cry in separation, saying, "Will I ever see that beautiful golden form again?" A celestial voice from the sky replied, "Worship Me secretly and you will come to Me." With this instruction, Madhva went on with a great resolution and defeated the mayavadi philosophers. Further, Lord Chaitanya accepted two essential principles from Madhvacharya's Sampradaya, which are, "One is his refutation of exclusive non-dualism, the second essential principle to be serving Krishna's Deity form, knowing the Deity to be eternal."

It is said that Madhvacharya is an incarnation of Hanuman, so in Chaitanya Lila, Hanuman a great devotee of Lord Rama appeared in Gauranga Lila has Murari Gupta, His intimate pastimes with Lord Gauranga is very much appreciated by all Gaudiya Vaishnavas. Further, as Madhvacharya, he has given more prominence to Jnana (knowledge) compared to Bhakti (Devotion). So, to teach a lesson to Madhvacharya, who appeared in Navadvipa as Murari Gupta, Lord Gauranga enacts a pastime.

Murari Gupta is a childhood friend of Lord Gauranga and he is a senior in Lord Gauranga's school. As everyone knows the scholarliness of Madhvacharya and similarly has Murari Gupta his scholarliness is not comparable. The below pastimes give a hint of how Gauranga had an intimate time with Murari Gupta, further how Lord Gauranga chastised Madhvacharya.

One morning Gauranga (Nimai), as a child, was playing in the street with the other children. He was covered with dust from head to toe and the only way He could be recognized was by His golden complexion. The children were fighting and enjoying themselves immensely. They did not care for their clothes which had fallen off long ago. Bathed with perspiration and dirt, they were engrossed in their boyish play. Just at that time Murari Gupta, the scholarly boy of Navadwip passed by. He was a very serious student and was surrounded by his admiring friends and classmates who were in awe of him as he was such a bright student. They looked up to him in all respects and that day Murari was engrossed in enlightening his companions on the merits of Jnana yoga. Animatedly, shaking his head and gesticulating with his hands, he was explaining the philosophy of Knowledge to them. When little Nimai saw this, He quietly followed Murari. Murari saw Nimai from the corner of his eyes but he ignored Him. Murari knew this was the best way to treat the precocious son of Jagannath Mishra who was notorious all over Navadwipa. He calmly continued his elucidation on the finer points of Jnana yoga. Seeing this, Nimai told his friends with a snicker, "There goes the great future doctor of Nadia. Come on, let's have some fun." He started mimicking Murari Gupta. Whenever Murari waved his arm to stress a point, Nimai would do the same. He tossed His head in the same manner Murari did. Nimai's friends were as naughty as He was;

they held their sides as they laughed. Not only Nimai's friends, but even Murari Gupta's followers had a hard time suppressing their laughter. Murari could not ignore Nimai any more. Although he was generally of peaceful temperament, the son of his Aunt Sachi had crossed all the limits of decency. Murari lost his temper and blurted out, "This son of Purandara Mishra is trouble for everyone! Who has ever spoken nicely about Him? Wherever you go, you hear His 'glory'. Moreover, what a name they have kept for Him! Nimai! Bah!"

Gauranga (Nimai) became angry when He heard Murari speak in this way. Of course, whenever the Supreme Lord becomes angry with His Devotee, it is part of His Lila and He is showering His mercy. Nimai scowled at Murari, knitted His eyebrows and said, "I will show you for all of your so-called oratory skills! Just wait until lunchtime Murari. I will teach you such a lesson, you won't forget!" Murari felt uneasy in his mind. Jagannatha Mishra's son was well-known all over Navadwipa for His mischievous and naughty pranks. God alone knows what He would get up to now!

However, Murari soon forgot about this incident once he reached home and became busy with his afternoon duties. Meanwhile, Nimai, who was none other than the Supreme Personality of Godhead, dressed Himself up very nicely and arrived at Murari Gupta's house. He had a beautiful belt around His waist, He wore two strings of pearls around His neck and His hair was tied in a high chuda (topknot) on His head. His large and beautiful eyes were lined with kohl and golden ornaments shone on His body. He wore stylish sandals on His rosy feet and held laddoos of condensed milk in His hands. Murari was eating his lunch in the inner rooms of his house when he suddenly heard someone calling out his name with a voice as deep as rumbling clouds. "Murari! Murari!" Murari Gupta sat upright as if a thunderbolt had struck him. He immediately remembered what had happened in the morning. Had Nimai come to teach him a lesson? Had he been serious when he made that threat? Murari could not believe it. Nimai was at Murari's doorstep; His beautiful golden form shone as He stood on the threshold. He said with a smile, "Murari, what are doing? It's all right, don't worry. I am standing here. You eat peacefully." Murari heaved a sigh of relief and continued to eat quietly. Then, calmly Nimai walked right up to Murari Gupta and urinated all over his plate! Murari Gupta was dumbfounded. He immediately stood up—"What is this?" and he cried in disbelief, "Chhee! Chhhee!" Nimai, however, clapped His hands in glee and said to Murari, "You dare to discard the path of Bhakti and propound the glories of Jnana Yoga? And look at you, how you move your head and hands—as if you are a great pandit when you are the biggest fool!" The Lord then commanded Murari, "Abandon all the paths of Jnana and Karma Yoga and simply immerse yourself in Sri Krishna-Bhajana. Krishna is the supreme connoisseur of rasa. He is an expert in all the arts, the fountainhead of all charm and eternally blissful."

Nimai then calmly left and returned home after revealing this essence of prema-bhakti to His eternal associate. Murari Gupta's hair stood on end. He was astounded. He thought, "Who is this boy who speaks with such commanding authority? Is Sachi Mata's son none other than Lord Krishna Himself? Otherwise, how could He speak such profound philosophy at such a young age?" Murari rushed to Nimai's house filled with ecstasy. There he was further amazed to see Sachi Mata and Jagannatha Mishra having a tug-of-war over who would have Nimai on their lap. They were both tugging at Nimai and kissing His cheeks. Murari then ran to Advaita Acharya and narrated everything to him. Lord Advaita was ecstatic and His eyes brimmed with tears and he roared in joy. He called out, "Has the Supreme Being finally answered my fervent prayers? Has the day of deliverance arrived?" He held Murari in a tight embrace.

Later, Lord Gauranga after accepting Sannyasa became Sri Chaitanya Mahaprabhu and went on the South India Yatra, during his travel, he came to Udupi, which is the seat of Tattvavadis, the followers of Sri Madhvacharya, and he defeated and chastised them in the way, he was previous did to Murari Gupta, who is none other than Sri Madhvacharya.

In this way, Sri Madhvacharya became part of the pastimes of Lord Gauranga, not only Madhvacharya was part of Lord Chaitanya Lila in his Childhood. Lord Chaitanya's Philosophy also is in the line of Madhva Sampradaya. The Lord Chaitanya movement is also called Brahma-Madhva-Gaudiya Vaishnava Sampradaya. In this way already Madhvacharya was part of propagating Lord Chaitanya's movement. But, for Supreme Lord Chaitanya's

mission, to spread his glories and teachings, they take special tasks. Now, we can see how we can perceive Sri Madhvacharya's presence in Srila Prabhupada.

Lord Nara Narayana commands Sri Madhvacharya to go and preach and Lord Dwarakadisha orders Srila Prabhupada to preach.

Lord Nara Narayana orders Madhvacharya in Badrikarshrma

Once Sri Madhvacharya visits Badrikarshama and stays there along with his disciples, he receives the order from Sri Vedavyasa Muni to visit him at his Ashram, accordingly, Sri Madhvacharya leaves his disciples at Badrikarshama and travels to meet Sri Vedavyasa Muni at his Ashrama. After the meeting of Vedavyasa and Madhvacharya, which led to Vedavyasa Muni imparting the teaching of entire Vedic literatures to Madhvacharya. Both of them went to another Ashrama, where Lord Narayana, the son of Yamadharma resides. Meditating on the divine person of Narayana, Madhvacharya with complete knowledge, offered his full prostrations to Hari (Narayana). He was greeted with love and sat near the two forms of the Supreme Lord (Narayana and Vedavyasa), who had greeted each other and had sat down near one another.

Narayana, the Lord of the world made different kinds of conversations with others (Vedavyasa and Madhvacharya). He looked at the beautiful face of Vedavyasa (to show that he was securing His acceptance) and told Madhvacharya, who with a bent head (due to devotion) and with the capacity to compose Vedic literatures leading to Mukti or eternal bliss, the following words in secret, "Listen, Oh, brave Ananda Tirtha (Madhvacharya), The work which I am asking you to undertake is the work of gods, very dear to Vedavyasa and impossible for others expect you to do. The completion of this work will be the main achievement of your new (third) incarnation. Oh learned Poornaprajna (Madhvacharya), You should quickly write the Brahma Sutra Bhashya (Commentary on Vedanta-sutra), to remove the injustice wrought by the evil commentaries and to give the correct knowledge leading to Moksha (liberation) to devotees. Go quickly. Arrange properly the Shrutis and Smrithis with the Sat-siddhantha of Vedavyasa correctly."

Madhvacharya, the great speaker listened with care to the brief words of Lord Narayana, which had unlimited meanings. Being unable to suffer the parting from Vedavyasa and Narayana, who are the Lords of the entire world consisting of living and inert matter, he said, "Oh Lord Narayana, with the auspicious qualities, Please permit me to bathe in the sea of Nectar in the form of eternal service to you both here. I cannot attain such happiness, which is the greatest auspicious thing in this world, or (elsewhere) in any of the three worlds. At present, the world is spoiled by the time of Kali. There are hardly any good people with the proper qualities (of knowledge, renunciation and devotion) and fit for such teaching in this world. Giving the sacred knowledge of the Supreme Being to such people will be reprehensible, like giving the sacred offering of a sacrifice to a dog."

The All-pervading Lord of the world, Narayana, replied thus to Madhva who spoke (as stated earlier), "Oh. Pleasant-faced one (Madhvacharya), There are persons in the world with the requisite qualities (Knowledge, devotion etc). You must cleanse by your pure streams of words of the defects (which prevent them from being their natural selves) these persons who are naturally pure but do not exhibit (superficially) the qualities (needed for Mukti), just like washing off with pure water, dirt which prevents the natural lustre of jewels from a broken necklace from being seen. Let your fame grow with my supreme order and give great misery to the evil persons, just as the brilliance of the Sun makes owls very unhappy. Let the good people be awakened (by your teachings) like Lotus flowers blooming in the same brilliant Sun."

These auspicious words of Narayana, who carries the weight of the entire Universe, spoken with the objective of giving happiness to the world were like the waters of the pure and auspicious Saraswati river, emerging from a cave in a mountain. These entered the ocean of knowledge of Madhvacharya, which already had tides created by the words of Vedavyasa. Having understood the desires of Narayana and Vedavyasa in this manner, the firm-minded Madhvacharya said – "It shall be so". He accepted the order which cannot be carried out by anyone else, as a blessing placed on his head. Later, Madhvacharya got permission from both the Lords and returned back.

On the order of Lord Narayana and Lord Vyasadeva, Madhvacharya commented on several Vedic literatures and propagated Vaishnavism far and wide, before he went back to his Lordships. He established his preaching mission in such a way that, after his departure also, it expanded further like an ocean and fulfilling the order of Lord Narayana.

Lord Dwarakadisha orders Srila Prabhupada in New Dwaraka

Srila Prabhupada's disciple Tamal Krishna Goswami recollects,

It was July of 1970. Prabhupada had sent me to Europe to organize our temples in London, Paris, and Hamburg. At that time there was no GBC, but he put me in charge of coordinating those temples. I was in Paris when I got a telegram, "Come to Los Angeles immediately." I detached myself and got a plane to Los Angeles on the same day. Prabhupada was very disturbed because he had detected that some poison (conflict) had come from some of his God-brothers in India, which created a dispute inside the ISKCON Organisation. Several leaders in the society had misunderstood how the movement was to be run and were confused about Prabhupada's position. Meanwhile, I arrived in Los Angeles in the evening, and the next morning Prabhupada called for me. He was very grave and looked almost shrivelled. He said, "Have they told you?" I said, "Yes, Prabhupada." He said, "Can you take me out of here?" I said, "Yes, Prabhupada." He said, "Where will you take me?" I thought and said, "I could take you to Florida." He said, "It's not far enough." I said, "I could take you to Europe." He said, "The poison (conflict) has spread there as well." I said, "Then, where do you want to go?" He said, "I want to go to India."

Srila Prabhupada could accomplish many, many purposes with each one of his actions, during that time we did not understand that, but took Srila Prabhupada to India. In 1977 Prabhupada was lying in his bed in the Krishna-Balaram Temple, and we were reminiscing. He said, "In my horoscope, it was written that after seventy years, he will go outside India and establish so many temples. Guru Maharaja foretold this before my Godbrothers in 1935: 'He will do the needful. No one requires to help him.' Sridhara Maharaja was present. I left India hopeless. I did not want to come back. I went with the intention, 'I shall do this job!' In 1970, there was a conspiracy. I do not wish to remember it. So I came back (to India). I called you from Paris to take me away from Los Angeles. Otherwise, I would have made Los Angeles my headquarters. My plan was like that, but Krishna's plan was different. When I was leaving Los Angeles, I was not happy." I (Tamala) said, "Yes." He said, "At that time I went before Sri Sri Rukmini Dwarkadish, and I said, 'My dear Lord, You have called me all the way here (to the USA), and You have given me this wonderful temple (at Los Angeles). Now why are You sending me away or dragging me (to India)?'" Prabhupada said, "I couldn't understand why the Lord was sending me out. Now, I understand it was because He wanted to give me this Krishna-Balaram Temple. This is one hundred times every other temple in the world. But I didn't understand at that time."

Yet another disciple, Jayapataka Swami, recollects,

Sometimes Srila Prabhupada would confide in us how his Guru Maharaj, Srila Bhaktisiddhanta Saraswati Maharaj, had ordered him to preach in the west. He said, "My guru didn't specifically order me to preach in India, so whenever I preached in the West I was very successful (But several decades of his effort in India bear no fruits)." So his idea was to build temples in Vrindavan and Mayapur for his western devotees to come and visit the holy places, but then he said how could he stand by and see India going to hell? Seeing how Indians were giving away their culture by following the West and becoming degraded in various ways of losing Krishna consciousness was disturbing to Srila Prabhupada. During that time in Los Angeles created a conspiracy in the movement on the supreme will of the Supreme Lord, At that time Srila Prabhupada was instructed by Lord Dwarkadhish, the presiding deity in ISKCON Los Angeles, by personally speaking to him and ordered him, "You have to go back to India and you have to organize the preaching there." In that way, the mission of preaching in India came to reality.

In both cases, Sri Madhvacharya and Srila Prabhupada, even though they are personally satisfied with their services, but Lord ordered them to take up the specific task of Preaching. They both took the order of the Lord as their life and soul and executed the task perfectly. In this situation, Srila Prabhupada executed the task of Supreme Lord in the mood of Sri Madhvacharya.

Further, Srila Prabhupada while writing the commentary on Srimad Bhagavatam, referred to and quoted the conclusions from Sri Madhvacharya's commentary on Srimad Bhagavatam, This can be seen in various places in Srimad Bhagavatam purports of Srila Prabhupada, popularly known has Bhaktivedanta Purports.

And, Sri Madhvacharya is famous for his bodily strength because he is an incarnation of Hanuman and Bheema. He used to travel across the country to propagate the message of Vaishnavism and complete the task assigned to him by Supreme Lord Narayana. Similarly, Srila Prabhupada's bodily strength at the age of 69 is unimaginable, travelling in a Cargo ship, Health crisis, Travelling around the world 14 times, restlessly working, writing a commentary on the literatures, preaching, meeting, writing, etc… can't be accomplished until it is personally empowered by Sri Madhvacharya, because Srila Prabhupada took up the message of Madhvacharya across the globe, and in his lineage Srila Prabhupada belongs to. While doing all these achievements, the bodily strength shown by Srila Prabhupada reminds his disciples of Sri Madhvacharya's influence or mood. Further, like Sri Madhvacharya (who went across the country), Srila Prabhupada went across the world and won over several prominent Mayavadis and Nirviseshavadis (Buddhists) across the globe and established the supremacy of Lord Narayana (Krishna), that debates and defeats remind his disciples the mood of Sri Madhvacharya. So, in all these perspectives we can see Sri Madhvacharya in Srila Prabhupada and taking part in propagating Lord Chaitanya's glories around the world. There are several incidents to support this view that, Srila Prabhupada exhibited the mood of Sri Madhvacharya.

Sri Adi Shankaracharya

Lord Shiva, the foremost devotee of Supreme Lord Krishna and His guna incarnation is one of the twelve mahajanas or authorities in the science of devotional service. *Vaishnavanam yatha Shambhu (Lord Shiva is the foremost among Vaishanavas)*. Lord Shiva resides as Nandishwara meditating on Lord Krishna and awaiting His darshan near Nandagaon, as Gopeswhara and Banakhandi Mahadeva serving Krishna in Vrindavana, as Vishwanatha praying in baisi pahaca near the entrance of Lord Jagannatha's temple in Puri,

as Lingaraja receiving the Prasada of Ananta Vasudeva in Bhubaneshwar and as Sri Manjunatha worshipping Narasimhadeva in Dharmasthala. He is also receiving the blessings from the lotus hands of Ananta Padmanabha Swamy in Thiruvananthapuram and Adikeshava Swamy in Thiruvattaru. As an eternal servitor of Krishna, he is always engaged in serving the Lord and performing activities exclusively meant for the welfare of this world. And also, protecting all the abodes of Lord Vishnu as the Kshetra Palaka. Further, the various pastimes of Lord Shiva are elaborately presented in the Srimad Bhagavatam, which is perhaps the most important scripture for all the adherents of Vaishnavism and is a testimony to his greatness. Srila Bhaktivinoda Thakura explains in his Gitavali that Lord Shiva is always engaged in the ecstatic chanting of the holy names of Krishna. Great devotees like Narada Muni and Brahmaji always yearn for his association. The very name 'Shiva' indicates that he is all auspicious and is serving the Lord in His ultimate plan, taking conditioned souls back to home, back to Godhead. That's why, among the four authorized Vaishnava Sampradaya, one of the important Sampradaya is Rudra Sampradaya, and its pioneer, authority, and propagator is Lord Shiva (Rudra).

In line with the Lord's plan, Lord Shiva incarnated on this planet in the land of Bharatavarsha as the great saint and mystic Adi Shankara. He appeared in a place called Kaladi, which is located on the banks of river Purna in the current state of Kerala. He was born to a Brahmin couple – Shivaguru and Aryamba in response to their prayers to Sri Vadakunnathan, a form of Lord Shiva. During the time of Shankara's birth, the world was facing unprecedented spiritual turmoil. The authority and relevance of the Vedas, the basis of human learning and culture were severely undermined. Buddhism and atheism had become widely prevalent and theistic philosophies were discouraged and suppressed. As a result, the true import of the Vedas was lost. Philosophies like Karma Mimamsa had assumed importance due to which ritualistic ceremonies were practiced without consideration of their actual purpose. The foundational principles of dharma were challenged. The remaining followers of Vaidika Dharma wept for reform and the world needed a spiritual revolution. Sri Adi Shankara was sent by the Lord to secure human civilization from the onslaught of atheistic influence and lay the foundation for a Vedic rejuvenation to usher in.

Shivaguru passed away when Shankara was a small child. Shankara mastered all the Vedas when he was very young and took up sannyasa at the tender age of eight. This is not at all astonishing, for he is non-different from Lord Shiva as the universal teacher. After traveling fearlessly to North India as a child sanyasi, Sri Shankara became a disciple of Govinda Bhagavatpada, an authority on the Vedas at that time. Initiated by his Guru to write commentaries and treatises on various subject matters starting with the Brahma-sutras, the sun of Shankara rose in the sky of Bharata and shone his light on the importance of the Vedas, the bedrock of theism. Furthermore, he dried up the muddles of atheistic philosophies with the effulgence of his logic and erudition thus clearing the path to a spiritual renaissance. He retrieved the populace from the clutches of unscrupulous men and placed them back in the safe shelter of the Vedas.

True to his name, Sripada Shankaracharya did the great welfare work of traveling the length and breadth of India, from Kashmir to Kanyakumari, and turned people back towards the Vaidika marga. Despite all these accomplishments, Vaishnavas have been ordered to desist from studying his philosophy and interpretations by none other than Sri Caitanya Mahaprabhu. Lord Chaitanya completely rejected the conclusions of Shankaracharya and ridiculed his theories, terming them Mayavada. All the Vaishnava Acharyas defeat the arguments of Sri Shankara because it was propagated for a particular time and for a particular purpose. Srila Prabhupada often quotes the famous statement of Lord Caitanya: mayavadi bhashya sunile haya sarva-nasha.

How is it possible that Shankaracharya, who is verily Lord Shiva, expounded the scriptures in such a way that it is strictly forbidden for the devotees of Lord Krishna to even hear it from a distance? After all, the mission of Shankaracharya was to re-establish the supremacy of the Vedas, which are coming from the lotus mouth of the Lord. Can there be a flaw in the plan of the Lord? Can his dearest devotee obfuscate the truth and present Vedic wisdom contrary to the Sastras and act against the will of the Supreme Lord? And why did the Lord sanction such gross misrepresentation? These doubts may arise in our minds.

However, we should be cautious before concluding and possibly developing an offensive attitude towards Sri Shankaracharya, a great personality and an incarnation of Lord Shiva, the superexcellent Vaishnava. The readers of Srimad Bhagavatam will know the incident of the innocuous smiling of Chitraketu upon seeing Parvati Devi sitting on the lap of Lord Shiva and his consequent birth as the demon Vrtrasura. In his narration and purports, Srila Prabhupada has sufficiently explained the dangers and consequences of a contemptuous attitude towards devotees like Lord Shiva.

Sri Caitanya Charitamrita also warns 'vaishnavera kriya mudra vijneha na bujhaya'. Srila Prabhupada explains this point in the following manner:

"The devotee does not do anything not sanctioned by the Supreme Personality of Godhead. As it is said, vaishnavera kriya mudra vijneha na bujhaya. Even the most learned or experienced person cannot understand the movements of a Vaishnava, a pure devotee. No one, therefore, should criticize a pure Vaishnava. A Vaishnava knows his own business; whatever he does is precisely right because he is always guided by the Supreme Personality of Godhead."

Usually, understanding the position and activities of Lord Shiva is very difficult, and his appearance and activities as Sri Adi Shankara also in the same way. On the order of Supreme Lord Vishnu, Adi Shankara (Lord Shiva) appeared and moved away Buddhist philosophy, which is nothing but atheism, from the Bharata Bhumi and brought back the Vedas in the society and made people to accept the Vedic instructions. This thankless task was performed by Lord Shiva, similar to he is drinking the poison of Halala to save the world. Due to the Lord's sanction and personal protection, Lord Shiva was not affected even a tinge by all his acts.

Sri Adi Shankaracharya meets Lord Chaitanya Mahaprabhu in Navadvipa

During his course of travel across the country in order to defeat all opponents, Adi Shankaracharya arrived at Navadvipa. Within his heart, he was the topmost Vaishnava, but externally he played the role of a Mayavadi, a servant of Maya. He was an incarnation of Shiva, and by the Lord's order, he expertly preached a covered form of Buddhism. While engaged in this way, he came to Navadvipa and stayed. During this time, Lord Gaurachandra (Chaitanya Mahaprabhu) appeared to him in a dream and mercifully spoke to him in sweet words, "Oh Shankara! You are My servant. By my orders, you are preaching effectively the Mayavada doctrine. But as Navadwipa-dhama is very dear to Me, the Mayavada philosophy has no place here. On My behalf, Vriddha Shiva and Praudha Maya spread the imaginary impersonal interpretations of scriptures, but only to those people who envy the devotees of the Lord. In this way, I cheat them. Since this Navadwipa-dhama is generally a place for My devotees, not for the envious, you should go somewhere else. Do not contaminate the inhabitants of Navadwipa." Realizing the truth about Navadwipa Dhama and Lord Gauranga in his dream and with devotion instilled in his heart, he went elsewhere. Keeping in the heart the Bhakti to Lord Gauranga or Lord Govinda, he preached the Mayavada which is false according to his own words.

Sri Adi Shankaracharya's compassion explodes in Kasi (Varanasi)

Throughout his preaching mission, Adi Shankaracharya propagated Mayavada, and across the country, people started to follow his teachings. During then, once when he accompanied by his disciples, was walking along a street in Kasi (Varanasi), he was pained to observe an elderly man trying hard to learn Sanskrit grammar. At his advanced age, the remaining valuable little time of his life should have been used

for chanting the holy names of Govinda, instead of wasting on learning a language. This made Sankaracharya burst out with the composition, a sort of rebuke to a foolish way of living. The composition is "Bhaja Govindam", during this time actually people were able to understand the real mood of Adi Shankaracharya, who is none other than Lord Shiva. The first verse of the composition is,

bhajagovindam bhajagovindam
govindam bhajamuudhamate .
sampraapte sannihite kaale
nahi nahi rakshati dukrijnkarane

Meaning: Worship Govinda, Worship Govinda, Worship Govinda. Oh, Rascal (Fool)! Rules of Grammar will not save you at the time of your death.

Even though Adi Shankaracharya encouraged people to chant the holy names of Lord Govinda, it did not reach them, as he himself propagated Mayavada throughout his entire life. Being a great Vaishnava, this pained him a lot, because he misled the people from the lotus feet of the Supreme Lord. So, the same Lord Shiva appeared as Advaita Acharya during Lord Gauranga's manifested pastime, and to bless everyone with the same holy names, which he wished to propagate, he prayed for the deliverance of all fallen souls for which he caused the appearance of Lord Gauranga, who is none other than Govinda, his prayers caused Lord Gauranga to appeared to liberate the fallen souls by distributing the holy names of Lord Govinda (Krishna). In this way Adi Shankaracharya became part of the pastimes of Lord Gauranga, now let us see how he became part of Sri Chaitanya Mahaprabhu's preaching movement, while present in Srila Prabhupada.

Being in Vrindavan, Srila Prabhupada always felt great compassion for the entire world and tried to find opportunities to propagate the holy names of Lord Krishna across the world for the benefit of the entire world. During this time, he often spoke with his god-brothers and his compassion aspect came out in those talks. Srila Prabhupada's god-brother Narayana Maharaj recollects,

Often we (Srila Prabhupada and Narayana Maharaj) would have kirtan in his room at Radha-Damodara Temple, Vrindavan; Prabhupada played mridanga, and I played kartals. He used to tell me how he was planning to go to America and other Western countries. He said, "I want to preach as His Guru, Srila Bhaktisiddhanta Sarasvati, has ordered him, and I want to publish BTG on a huge scale and preach in Western countries. If there is a need, I will establish boarding facilities for interested people. If they want, I will give them meat and eggs, and wine too. I believe that after hearing Hari Nama Sankirtan (Holy names of Lord Krishna) and the instructions of Lord Sri Chaitanya Mahaprabhu, then certainly they will reject all these things, and surely they will become pure Vaisnavas."

This compassion made him (Srila Prabhupada) take a difficult voyage to the USA at the age of 69, during his travel he faced several health challenges, personal difficulties, etc… still, his compassion for the world kept him going. After a month of travel in a Cargo ship, Srila Prabhupada reached Boston Harbor, USA, he saw the land of the USA and out of compassion for the deliverance of a fallen condition soul, in the mood of Adi Shankaracharya, he wrote a poem called Markine Bhagavata Dharma (Preaching Krishna Consciousness in West), while in the ship Jaladutta. That composition is very similar to the composition of Adi Shankaracharya. In which Srila Prabhupada writes (3rd verse),

rajas tamo guṇe era sabai acchanna

basudeb-katha ruci nahe se prasanna

Meaning: Most of the population here (USA) is covered by the material modes of ignorance and passion. Absorbed in material life, they think of themselves as very happy and satisfied, and therefore they have no taste for the transcendental message of Vasudeva (Krishna). I do not know how they will be able to understand it.

After this, Srila Prabhupada struggled a lot and introduced the holy names of Krishna in the West and propagated the same across the globe.

The essence of everything or every act

Once Srila Prabhupada saw his disciples, who were acting as leaders, were completely immersed in the management aspect. When all of them came to meet Srila Prabhupada with several issues to discuss, Srila Prabhupada asked them, "Why I wrote all these books?" This is a completely bewildering question to his disciples, and each gave their answers like "To propagate Krishna consciousness", "To defeat scientists," "To establish the Siddhanta," etc… Srila Prabhupada brought down each answer and finally he told them that, "The purpose of writing this many books is to convince people to chant the holy names of Krishna." This gave a completely different perspective to his disciples. Throughout his life, Srila Prabhupada wrote several volumes of books for convincing people to chant the holy names of Krishna and it is the essence of all his work.

Srila Prabhupada did this in the mood of Sri Adi Shankaracharya. The Essence of Bhaja Govindam verses of Sri Adi Shankaracharya is to instruct everyone irrespective of caste, creed, color, etc… to make them chant Govinda's holy name and liberate them from this material entanglement and Srila Prabhupada's entire work essence is preaching the same for which he traveled all over the world and the sole purpose is to ask everyone to chant Hare Krishna or Holy name of Lord Krishna (Govinda). So this entire act of taking the Holy name to the entire World is done by Srila Prabhupada in the mood of Sri Adi Shankaracharya, which is his heartfelt desire. Also, Sri Adi Shankaracharya told people to chant Govinda's holy name, in the poem of Bhaja Govindam in Varanasi but beyond the point he is not able to push it, because he is duty-bound, not able to do it. But, To fulfill the unfinished mission, he presented himself in Srila Prabhupada and traveled with Srila Prabhupada the length and breadth of the World and made people chant the holy names of Lord Govinda. All this started in Tompkins Square Park, New York in October 1966.

Defeating Sri Adi Shankarachrya's Mayavada

On the order of the Supreme Lord, Lord Shiva came as Adi Shankaracharya and propagated the Mayavada philosophy and all the Vaishnava Acharyas refuted the same. Even though Vaishnava Acharyas propagated Vaishnavism across the country and subdued Mayavada philosophy, still philosophies like Mayavada and Buddhism were very prominent outside the Bharata-bhumi and no Acharyas endeavored to subdue the same. Srila Prabhupada, who is in the mood of Sri Adi Shankaracharya, took up the mission in his hand, traveled across the globe, and subdued both Mayavada and Buddhism. That itself became his Pranama Mantra,

namas te sarasvate deve gaura-vani-pracarine

nirvisesa-sunyavadi-pascatya-desa-tarine

Meaning: Our respectful obeisances are unto you, Oh spiritual master, servant of Sarasvati Goswami (Srila Bhaktisiddhanta Saraswati Thakura). You are kindly preaching the message of Lord Caitanya-deva and delivering the Western countries, which are filled with impersonalism (Mayavada) and voidism (Buddhism).

The way Srila Prabhupada refutes the argument of the Shankara Philosophy of Mayavada and Voidism, will enthuse us to think that Srila Prabhupada is personally empowered by Sri Adi Shankaracharya, because until he not personally empowered to understand Shankara Philosophy, that Philosophy itself is difficult to understand and, what to speak of refuting it? In all his work, Srila Prabhupada refutes the argument of Sri Shankaracharya (Mayavada) and Buddhism (Voidism). By which, Sri Shankaracharya's activity of eliminating Buddhism or Voidism is taken over by Srila Prabhupada in the mood of Sri Shankaracharya and also Sri Shankaracharya's heartfelt desire is to propagate Pure devotional service of the lord and liberate the people from Mayavada thought, even though it is personally propagated by him for a particular purpose, this task also taken by Srila Prabhupada. To execute this task is next to impossible and it is made possible by the blessings of Sri Shankaracharya. So, in this way, Sri Shankaracharya is personally present in Srila Prabhupada for these causes.

Srila Prabhupada in the mood of Advaita Acharya

Sri Shankaracharya appeared in Chaitanya Lila as Advaita Acharya, the reason is that when he incarnated as Adi Shankaracharya, he practically misled people and everyone following Mayavada Philosophy, which is very misleading. Vaishnava is more compassionate than any other living entity. Being a topmost Vaishnava Lord Shiva (Adi Shankaracharya) again appeared as Advaita Acharya and due to his prayers and offering of Ganga Jal and Tulasi to Saligrama Shila (Lord Narayana), requested the Supreme Lord to save the fallen people from the clutches of Maya, especially the teachings preached by himself has a Shankaracharya. Lord is so merciful, he appeared as Lord Chaitanya and delivered the entire World. Similarly, in the mood of Advaita Acharaya or Shankaracharya, Srila Prabhupada personally invites the Lord in every place around the world in his temples to appear and deliver the fallen condition souls, this he is doing in the mood of Advaita Acharaya or Adi Shankaracharya. Lord is very merciful and bound by the Love of his devotees and appears wherever his devotee requests him to appear to deliver the fallen condition soul.

Srila Prabhupada propagated the holy names far and wide and established temples across the globe for the deliverance of fallen souls. Even in a place, where people are very much downtrodden, devotee compassionately brings the Lord for delivering them. The below incident, which was recollected by a disciple of Srila Prabhupada named Mahabuddhi,

At the end of February 1975, Srila Prabhupada went to Atlanta on tour. First, he had gone to Mexico City, then to Caracas, then to Miami, and then Atlanta. The Library Party, the Radha Damodar Party, and practically everyone else from all over America converged to see Prabhupada in Atlanta. The devotees in Atlanta were installing Gaura-Nitai Deities. Srila Prabhupada said, "I visited the temples in those other cities, and now I am visiting Atlanta, and I can see this temple is the best." Everyone went, "Jaya, Prabhupada!!" Of course, Prabhupada encouraged everyone by saying something like that everywhere he

went. Then Prabhupada stood in front of the beautiful Gaura-Nitai Deities. He looked at the Deities not as we look at the Deities. Prabhupada saw Gaura-Nitai. Prabhupada said, "These two Lords, Lord Chaitanya and Lord Nityananda, Gaura-Nitai, are very, very merciful. Parama Karuna. They are even more merciful than Lord Krishna. Krishna is very merciful, but Lord Chaitanya, He is more merciful." Then Prabhupada went into ecstasy. He choked up and said, "Please serve them very nicely. Thank you." Prabhupada was seeing Gaura-Nitai. We were worshipping Gaura-Nitai and trying to understand that they are nondifferent from Krishna Himself. But Prabhupada was seeing Gaura-Nitai, and he was so appreciative of the mercy of Lord Chaitanya that he went into ecstasy. All of us were stunned by the emotion Prabhupada felt for the Supreme Lord.

In this pastime, it can be observed that Srila Prabhupada actually brought both the Lordships, Lord Nityananda, and Lord Gauranga, to appear in the temple with his love for the deliverance of fallen people. And merciful two Lords, personally present in front of Srila Prabhupada, and seeing the mercy of the Lord on himself and devotees, Srila Prabhupada choked in ecstasy and was not able to speak. This mood shows that Srila Prabhupada is in the mood of Adi Shankaracharya or Advaita Acharya.

Conclusion

Thus all the leading acharyas from the Vaishnava Sampradayas and also Sri Adi Shankaracharya already knew about the glories of Lord Chaitanya Mahaprabhu, but the Lord didn't want his glories to be disclosed openly until his pastimes did end. They all were great stalwart Acharyas and were well conversant with devotional service to Lord Krishna and his incarnation as Lord Chaitanya Mahaprabhu, but they kept it confidential, as per the orders of Lord Krishna. But to fulfill their heartfelt wish to serve Sri Chaitanya Mahaprabhu and spread his glories, mission, movement, etc… across the globe. All the acharyas personally present in Srila Prabhupada for different activities and satisfied their desire to serve Lord Chaitanya Mahaprabhu. Until the combined effort and mercy of all the Acharyas were involved, it was not possible to deliver the entire world. So, personally, Srila Prabhupada (Personification of Compassion) took the task of all Acharyas and delivered the entire world, in that way, he actually became the Jagat-guru (The Spiritual Master of the entire World), down the line for the next several thousand of years, his mercy will keep delivering the fallen souls of this world!!!